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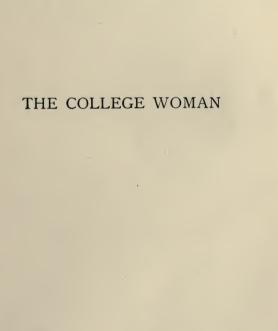
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# THE COLLEGE WOMAN

#### BY

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### PREFATORY NOTE.

This book has grown out of my college work. It is a contribution (I know it is a little one) to the discussion of one of the most important questions of education.

C. F. T.

CLEVELAND, OHIO,

20th August, 1894.



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# THE COLLEGE WOMAN.

I.

#### SOME PROBLEMS RESPECTING HER.

In the last twenty-five years many questions as to the college education of young women have been answered.

The question whether women want a college education is no longer asked. In the year 1869 about eight thousand women were enrolled as students in the preparatory departments of American colleges and in the colleges themselves. At present there are more than twenty thousand enrolled as regular college students. Colleges which admit women only have buildings and apparatus of a value of twelve millions of

dollars, and funds amounting to three millions. So eager are women to enter certain colleges that applications for admission are made a year in advance. Women, like men, of every social class, are flocking to the college: women rich and women poor, women to whom a liberal education is a tool for earning a living, and women to whom it is a condition or agency of culture.

The old and tiresome question, too, whether women have intellectual ability sufficient to receive and profit by a college education, is closed. So very old and tiresome is that question that one hesitates to suggest it in order to say that it is settled. It is superfluous to call over the list of women who have distinguished themselves in mathematics and science, in philosophy and literature. They are found in the Old World and the New, in the colleges of Old England and of New England. As professors, administrators, authors, editors, librarians, physicians, as well as home-makers, they are doing their work. It is significant

The persistence of this question of the in-

receive the training of the college.

tellectual incapacity of women is a singular instance of social and physicological narrowness and ignorance. The question should have been laid on the shelf more than fifty years ago, when Mary Lyon summoned women to Mount Holyoke and put before them a course of study stiff enough to demand the strongest power in its pursuit. It was a course deficient in literary, linguistic and historical parts, but it was full in science -relatively to the science usually taught in 1837—and especially full in philosophy. What should one say to the course of the Senior year which among its eleven subjects included "Paley's Natural Theology, Whateley's Logic, Whateley's Rhetoric, Intellectual Philosophy, Wayland's Moral Philosophy, Wayland's Political Economy, Butler's Analogy ? "\*

Another question, relating to the fact whether women have sufficient physical capacity to receive the education which they wish for and for which their intellectual

<sup>\*</sup> Memoir of Mary Lyon, p. 290.

ability is sufficient, is of serious importance. There is no question relating to the education of women about which is deeper interest. It is certainly true that the agreement respecting this question is neither so hearty nor so common as is found respecting the preceding question. Certain statistics have been gathered by the Association of Collegiate Alumnae and published by the Massachusetts Bureau of Labor, which lead to the following conclusions:

"The facts which we have presented seem to warrant the assertion, as the legitimate conclusion to be drawn from a careful study of the tables, that the seeking of a college education on the part of women does not necessarily entail a loss of health or a serious impairment of the vital forces. Indeed, the tables show this so conclusively that there is little need, were it within our province, for extended discussion of the subject.

"The graduates, as a body, entered college in good health, passed through the course of study prescribed without material change in health, and since graduation, by reason of the effort required to gain a higher education, do not seem to have become unfitted to meet the responsibilities or bear their proportionate share of the burdens of life.

"It is sufficient to say that the female graduates of our colleges and universities do not seem to show, as the result of their college studies and duties, any marked difference in general health from the average health likely to be reported by an equal number of women engaged in other kinds of work; or, in fact, of women generally, without regard to occupation followed."\*

In respect, however, to the question of health, I have more to say than is fitting in a general introductory chapter.

The fourth and last question to which I shall allude as settled by the movements of the last twenty-five years, is whether college education desexes or dehumanizes women.

<sup>\*</sup> Health Statistics of Female College Graduates, concluding paragraphs.

This is the question which George William Curtis asked and answered at the twentyfifth anniversary of the founding of Vassar College. Mr. Curtis asked, "Has this larger liberty of education, this freedom of choice, this devoted and successful study, this winning of the scholastic palm and proud decoration of the degree, has all this, either in the persons of the students themselves, or in the general effect upon their sex and upon the estimate of it, justified in any point the sorrowful anticipations which seemed to regard the opening gates of the highest education for women as the flood-gates of a torrent of evils which should sweep away the loveliness and grace and essential charm of womanhood? . . . Whoever enters here, must she leave behind the fairest hope for woman or for man? Is it then true that her essential and enduring charm is so cruelly perplexed that to be an angel she must be less than a woman? Is that the curse of Paradise, the endless price of the apple? Truth and experience laugh the question to

scorn, and scatter the cloud of foolish rhetoric about the sphere and duty and capacity and divine intention of woman,"\* etc.

College education has not made woman either a blue-stocking, or a stick or a brute! It is said that of the first twenty-four classes graduated at Vassar College, having eight hundred and sixty-seven members, three hundred and fifteen, or a little more than thirty-six per cent., were in the year 1890 reported as married, and three hundred and five were reported as engaged in teaching. Of the others, thirty-nine were described as literary workers, twenty-eight as physicians and medical students, sixteen were teachers of arts, five were artists, five farmers, four librarians, and the others were enrolled as organists, secretaries, compilers, missionaries, actors, bookkeepers, etc., etc.

Woman is still a human being and a woman. She has not become less charming. She is still able "to please;" although "to please" may not be "your best, your sweet-

<sup>\*</sup> Vassar College, Twenty-fifth Anniversary, pp. 57, 58.

est empire," as Mrs. Barbould said it was to the British woman. Her heart still loves and listens to love's messages, for do not the figures prove that more than one-third of all the graduates of our oldest college for women have already married? And do not college women usually marry far better than their sisters not college-bred? The man who chances to be a minister, or a doctor, or a lawyer, has ceased to fear, if ever he did fear, that the ranks of his profession are to be crowded by women struggling for a place. The home and the teacher's desk seem to represent the service which women can usually best render to humanity, and more than two-thirds of the college women become mistresses of either a home or a schoolroom. If in some men personal and professional ambition be stronger than domestic love, in a woman domestic love is a passion stronger than any other. Have not women able and eminent retired from public places of great usefulness in order to marry?

Though these important questions may be

laid on the shelf, yet there are questions which are still on the counter of active discussion. Should women receive the same education which men receive? Should the education be the same in content, or, if it is the same in content, should the method be identical with that of man's education? Should education for women be conducted in colleges for themselves alone, or in colleges for themselves and men, or in colleges coordinated with those for men in one university? How far should specialization be carried? Are there certain conditions in women or in society which require that their training should receive more careful supervision than prevails in the case of young men? Is the health of women sufficiently looked after? What may the community demand of the college-bred woman? What is to be the effect on the community of the influx into it every year of a large number of graduates? These are some of the questions which are still under debate.

#### II.

# THE PRINCIPLE, CONTENT AND PROPORTION OF HER STUDIES.

THE principle of the education of women is not hard to find or abstruse to state. It is the principle not belonging to woman as a woman nor to man as a man. It is the principle belonging to each as a part of humanity. It is the principle that education is the development of a human being. It is the principle that education is the training of a human spirit. It is the principle that education is the teaching how to live. Most educators agree in thus defining the purpose or work of education. Comenius and Rousseau are one in saying that education is the development of the whole complete man. When Milton, in a well-known passage, defines a liberal education as that "which fits a man to perform justly, skillfully and

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magnanimously all the offices, both private and public, of peace and war," he is only elaborating the thought of his fellow countryman, John Locke, that education is the moulding force of life. Well and truly did the author of Émile say of his pupil: "To live is the business I wish to teach. When he leaves my hands I acknowledge that he will be neither magistrate, soldier nor priest; he will be first of all a man." "Whatever helps to shape the human being," says John Stuart Mill in his very able rectorial address at St. Andrews, "to make the individual what he is, or hinder him from being what he is not,' is part of his education." The college "will fail of its high purpose if it ever makes its aim the education of the teacher. the physician, the business woman. Its high aim is to educate womanhoodwomanhood trained in body, mind and spirit-womanhood for the school, the sickroom, the social circle, the church, the home—the woman, who, whatever else

she may be, scholar, teacher, journalist, business manager, wife, mother—is first of all, and last of all, the refined true woman."\* The remark is still true, made long ago by Harriet Martineau, that "every girl's faculties should be made the most of, as carefully as boys'." †

But it is not too much to say that sex is a tremendously significant fact. Its significance in the field of education is not for a moment to be called in question. Sex seems to limit the field of work into which women desire to go. Absolute freedom should belong to each woman to do whatever she wishes to do, but the fact that she is a woman seems usually to preclude her wishing to enter certain vocations. The same remark may be made of a man. Absolute freedom should belong to a man to do whatever he wishes to do, but the fact that he is a man seems usually to preclude his wishing

<sup>\*</sup> President Taylor, address, at Twenty-fifth Anniversary of Vassar College, p. 94.

<sup>†</sup> Household Education, ch. XXI.

to enter certain vocations. But so long as the family remains the foundation of the social order,—and no other foundation is yet appearing,—so long will most women find their vocation in the home or in the school-room. Therefore the large majority of college women will be found engaged in two callings. The majority of college men are not found in any two callings. Therefore the professional future of a college woman may be prophesied with greater certainty than the future of a college man.

It is not, however, fitting consciously and specifically to train women to become wives. Such a definite purpose consciously held is not pleasant to the woman who is a student. She rebels against a regimen which is fitting her to love and be loved supremely by a man whom she has never heard of and of whom she does not think as much as she does of the man in the moon.\*

<sup>\*</sup> A college woman writes, saying: "I think you will find that the best type of girls usually object decidedly to special training for wifehood and motherhood, or to having

The agreement in respect to the purpose of the education of men and women is not disturbed in respect, further, to the agency or content of education. For both men and women truth and personality are the supreme factors in education. "I ask." says Mr. Froude, "a modern march-of-

their thoughts turned in that direction, before they reach that phase of their lives; and I think the instinct very sound. Of course, this is the opposite of the traditional, or society, theory, of bringing up girls, which would teach them from childhood to make all thoughts turn on marriage as the one object of their lives. I, on the contrary, am strongly prepossessed in favor of the New England feeling of the women of my ancestry and kin, that much thought about marriage should be postponed till the close of the period of adolescence-till the close of the college period, we should put it nowadays. I don't like the idea of the young girl, who has never yet been in love, feeling that she is being prepared for wifehood to some unknown person; it seems to me much better that she should feel that she is developing her powers as an immortal soul, with reference to any destiny; studying science, to know the universe she lives in, history, to know the experiences of her race, etc.; not to train her away from marriage, or into ambition for a career (not but that nature will manage that all right, even if she is thus restrained, when 'the right one comes along;' and who can doubt that girls need to be saved from any need of taking the wrong one?)-but as a young human being, not as a future wife."

intellect man, what education is for; and he tells me it is to make educated men. I ask what an educated man is: he tells me it is a man whose intelligence has been cultivated, who knows something of the world he lives in—the different races of men, their languages, their histories, and the books that they have written; and again, modern science, astronomy, geology, physiology, political economy, mathematics, mechanics—everything in fact which an educated man ought to know."\*

This question of the part which I have called "truth" may play in the education of women is changed into the prosaic and complex question, What studies should women have in college? The question is to be answered for the present purpose with great breadth.

It may be said with a good deal of truthfulness that it matters little what studies are pursued in college. Any study and every has value as an intellectual training

<sup>\*</sup> Rectorial addresses at St. Andrews, pp. 90, 91.

and as a means of personal development. It is certainly true that the method of pursuing a study is more important than the subject of the study in the promotion of development and of discipline. The language of the Choctaw may be so studied as to prove of more worth than the language of the Greek; but in the former case the method is excellent and in the latter bad. But it is also to be said that the subject of the study has value as well as the method. The language of the Greek ought to be so studied as to be of more value than the language of the Choctaw

But to be more definite, every woman (like every man in most respects) going from college, should go possessing certain clearly defined results of her college course:

- (1.) She should have a healthy body.
- (2.) She should be able to observe closely.
- (3.) She should be able to reason soundly.
- (4.) She should know something in many fields of knowledge.



- (5.) She should know much in one field of knowledge.
- (6.) She should be able to speak and to write English correctly.
- (7.) She should have a moral nature, clean and fine.
- (8.) She should have a will, well trained, obedient to the conscience.
- (9.) She should be impressed with a sense of the value of work.
- (10.) She should have the bearing of a true lady.

It may possibly be helpful to our purpose to discriminate between subjects by the epithets disciplinary, enriching, and utilitarian. These epithets are not to be pushed too far. Every study is at once disciplinary and enriching and utilitarian. But certain studies pre-eminently represent one of these qualities. Should women in college pursue studies of which the pre-eminent value lies in mental training, or in intellectual enrichment, or in more material usefulness? The answer depends

upon the answer to a pretty broad question: What is the highest demand we make of woman? What are the qualities we especially prize in her?

May we not say that truth and beauty. large-mindedness and large-heartedness, graciousness with reserve, sympathy without sentimentality, and with self-centred poise, are the dearest qualities? These elements are the pillars and the ornaments of home and society, without which home ceases to be a home and becomes a house, and the lack of which converts decent society into an aggregation of savages. In trying to say what qualities are specially prized in womanhood, one is tempted to quote from Mr. Ruskin. He says: "The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, and for conquest, whenever war is just, wherever conquest

necessary. But the woman's power is for rule, not for battle—and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. She sees the qualities of things, their claims and their places.\*

If these discriminations be in general true-and I think they are-it is easy to make an argument in behalf of studies which I have called "enriching." I shall presently suggest the duty of taking up studies to which I have applied the epithets "disciplinary" and "utilitarian." But these studies which have the result described by the word "enrichment," I think, are peculiarly precious to woman, I may say, by way of parenthesis, that the studies which I count as enriching are those which have especially to do with the human mind and its immediate works. Literature, philosophy and history represent these subjects comprehensively. In the list also may be included "Æsthetics;"

<sup>\*</sup>Of Queens' Gardens, § 68.

but this subject has certain peculiar limitations as a college study when it is applied to sculpture, architecture or painting. Literature is the best representative of what man has thought and felt; philosophy of what man is; history of what man has done.

One reason for the assurance that women should emphasize such subjects lies in a fact which, I am sure, will to some savor more of sentimentality than of truth. Women stand in certain significant respects as the civilized part of humanity. Woman has, above man, grace and the graces, graciousness, delicacy of thought, of feeling, self-forgetfulness, love of the beautiful, purity of heart-qualities which constitute the finest and highest parts of civilization. To embody these elements, to project them into human society, is the commission which she can fill better than man. By nature possessing these qualities more fully than man, her training should continue the work which nature began.

The study of literature, of philosophy, and of history represents the method and the means of this training; for these subjects embody and represent the life of humanity. Literature, in its narrow interpretation, is the high-water mark of the rising or risen forces of civilization. If one wishes to know Greek life, he goes to Greek literature, Roman, to Roman literature, English, to English literature. Knowing literatures, one knows the civilizations out of which the literatures came and of which they remain a part. With such a treasure possessed, woman is fitted to become a force more dominant. in the progress of the human family. The human being in his best and most characteristic elements and relations is revealed in literature. Literature is a prophecy of humanity, a microcosm of a civilization achieved or to be achieved. Therefore, woman as a civilizing force should love it and know it, and should know it and love it.

A further reason for the pursuit of

enriching studies is found in the fact that the education of affairs means more to a man than to a woman. The life of the merchant or manufacturer represents a larger number of relationships than the life of the wife of the merchant or of the manufacturer. One especially notes this fact in following the lives of a husband and wife. These two persons began their careers together, having equal culture and limitations. Forty years commonly prove that the affairs of the office or of the factory have increased the stores of knowledge, enlarged the intellectual vision, and disciplined the judgment of the man. But the same forty years in the parlor and the kitchen have not served to augment the original powers of the woman of the home in an equal degree. It is evident, therefore, that the woman in college should prepare herself by every possible means to meet conditions which tend to raise limitations to an increase of her intellectual riches. She should lay in so large reserve funds that many and long continued drafts will not reduce her to what she may be inclined to think is an intellectual bankruptcy. Most women will not be so hampered as was Mary Somerville in her early life. But many women will find themselves prevented from feeding in the pastures of knowledge rich and new. It is better to think of the mind as an engine for doing than as a storehouse for receiving and retaining, but there is some truth in the application of the method of the camel, of filling his many stomachs with food before he starts out on a long journey. through the desert.

One great advantage of the pursuit of the enriching studies of literature, philosophy and history, lies in the fact that the life which many women lead is a solitary one. The college woman, as any woman who becomes a wife, finds that before children come to her home there are several hours of each ordinary day spent alone, and she finds that after the children are so

grown up as to be at school she is also alone several hours of each day. A life solitary is a life reflective. A reflective life, if it be not possessed of a well-stocked mind, turns in upon itself. Such self-reflection is not good. The reflective life, if it be possessed of a well-stocked mind, turns to these riches of knowledge. Such reflection is good. It discovers new truths and new relations, making riches already possessed larger and character nobler. But while her children are about her, her life is far other than solitary. It is filled with many persons and manifold experiences. The advantage of a college education under these conditions is well expressed by a graduate, who says:

"College should be a place for the training of ideal women and not of ideal students, for this is incompatible with the first. In thinking over my own teachers, those that have held the most important place in my growth have been those that, although specialists in their departments, had a broad.

catholic spirit in matters intellectual. As in teaching, so in all matters of life, the perfect education ought to broaden the sympathies, awaken interest in all things good, ennoble and train the judgment and discrimination." Such results are gained through enriching studies.

The enlargement and discipline of the reflective powers, however, may have certain untoward results. Woman is at the present day less able as an administrator and executive than man. But the demand that she be able to administer and execute is strong. The opportunity for service of this character is great. A large share of the philanthropic and ecclesiastical work of the world is coming into her hands. This work she should become amply qualified to do. The training of the reflective powers is accompanied ofttimes by a lessening of the executive abilities. Therefore it may prove that in the case of some persons the discipline of the perceptive powers is a better preparation for the exercise of executive

talent than the discipline of the reflective capacity.

This word "discipline," as used in relation to the work of the college, has gathered to itself many meanings, some worthy, some unworthy. But it is never to be denied that discipline represents the most important part in the development of a soul-and this development the college is ordained to promote. The disciplinary studies, therefore, take to themselves a precious value, especially in the first years of the course. To perceive, to reason, to think, to weigh evidence —these are the purposes of the disciplinary studies. They are purposes which the college should aid each women in securing. If she fail to secure them, her development is in peril of becoming, not development indeed, but only an increase of mass. Enrichment of mind without discipline is mere mental gorging. Discipline of mind without enrichment forms the skeleton. Discipline and enrichment represent a large, full, articulate life.

In the promotion of discipline, certain studies are of great value. They are studies of which the ordinary college woman is not fond. They are the mathematical and physical sciences—the exact sciences. It is to be said that exactness, accuracy are chief notes in discipline. It is, moreover, to be said that accuracy in thinking is an intellectual virtue in which women need special training.

The dislike of a study constitutes a reason for pursuing it; but of itself not a sufficient reason. The dislike indicates a certain intellectual emptiness which the study is supposed to do something toward filling, a certain mental dullness which the study is supposed to whet and to make over into keenness; but the expense of studying a distasteful subject may be altogether too great; the same labor spent upon another subject may prove far more remunerative. The law of diminishing returns has educational value. Many a conscientious student chooses a study which she does not like on the simple ground that she does not like it. Such selection

may be had in the earlier part of one's course, but should not be suffered in the later. Natural preferences indicate natural abilities; and natural abilities are prophecies having the force of commandments.

Of course, studies that are disciplinary and enriching are aboundingly useful, and are useful in the proportion in which they are disciplinary and enriching. But we apply the epithet "utilitarian" to certain studies which are useful in material or physical relations. Of certain of such studies the college woman should be the master.

I recently asked the fourteen hundred and more members of the Collegiate Alumnae Association what studies were in their judgment of especial value to women as women.

Their replies may be so classified as to show that out of the 274 which were received, 87 women judged that physiology, hygiene, and affiliated subjects were of especial value; 60 judged that social and political science; 34 judged that ethical science; 30 judged that domestic science;

24 judged that psychology; 24 judged that English, and 15 judged that sanitary science, were studies of peculiar value to women as women. These two higher numbers, representing physiology and social science, are exceedingly significant. For the health of the American woman seems to form a department of medical, social and sociological science. The facts prove that women themselves appreciate the value of studies relating to their own physical being.

It is also evident that sociological questions are regarded by women as of extreme importance in their college education. In this judgment all would probably agree. For social and economic questions are the burning questions of to-day. They are to be the burning questions of to-morrow. If American civilization is to develop into greater elaborateness and more fitting adjustments, the development is to be accompanied by the discussion of social and economic questions. These questions do not belong to a stable social order. They be-

long to an advancing or declining social order. The changes in social and economic conditions which have occurred in the last twenty years have created social and economic problems. These problems are nowhere more serious than in the new and advancing conditions of the United States.

These problems are of wide inclusiveness. What they do not include is small in comparison with what they do. The vast domain of political economy and social science is embraced. And this domain covers no small share of all the human relations of modern times - all that relates to capital and to labor, not only in their relation to each other, but also in their relation to all other conditions, the proper number of hours a day of work, the limitation of such hours by statute, the righteousness of the accumulation of large wealth by individuals. the limitation of such accumulation by statute, wages in all their manifold relations, machinery in the manifold relations which it bears to manual work, the currency, the

tariff on imports, transportation, taxation, the causes of industrial depression, the periodicity of crises—these and a thousand other questions go to make up the one great question, social and economic. The problem has a more fundamental relation, touching the very organization of society, in competition. Competition has been the basis of the economic order. Shall this basis continue, or shall combination take the place of competition? The question is also fundamental in respect to the individual. Shall the individual continue to be the social unit, or shall society itself in some aggregate form become the social unit?

The importance of giving the right answer to these questions it is impossible to overestimate. American destiny depends upon the answer. In giving the right answer the colleges should offer the highest and worthiest help. These questions can be answered only through careful thinking, exact discrimination, disciplined reasoning.

It is not too much to say that sociological

studies unite the three elements of discipline, enrichment and usefulness. These subjects are profound and complex, and the methods pursued in their investigation erudite. Such studies relate to humanity in many and diverse relations. Accurate knowledge of the principles underlying them and the power of applying these principles to social conditions are of the utmost worth in securing the progress of mankind, in removing the evil and in promoting the good of the world.

Courses in what has been called domestic science also represent the utilitarian side of the college training. Such courses are open to the peril which certain courses in the college for men are subjected to-of belonging more to the professional than to the undergraduate curriculum. When this subject is taken up, however, in its large relations it is worthy of being coordinated with subjects as important as chemistry and history. These relations concern primarily the family as a social institution.

No peculiar relation of cause and effect

can be detected existing between the two movements, but it is the fact that the rise of college education for women has been contemporaneous with the rise of the elective system of studies. They are both movements toward individuality and freedom. Matthew Vassar began his great work in the college bearing his name four years before President Eliot began his great work at Harvard. Vassar College has done more for the higher education of women than any other college; and President Eliot has, through his progressive policy, and especially through his advocacy of the elective system, done more for the higher education of both men and women than any other educator of the time.

The contrast between the new education with its freedom and the old education with its limitations is sharp. The old education included the studies representing the chief knowledges of its time. But these fields of knowledge were narrow. Their limits were quickly reached. The last twenty-five years have seen a vast enlargement of the domain

of scholarship. Even the increasing bulkiness of the college catalogues is significant.

Comparing the catalogue of the current year with the catalogue of the year 1869-70, it is made evident that courses in almost every one of the great departments are offered, which no less than a quarter of a century ago were not thought of, or which, had they been thought of, no teacher could have been found able to teach, or which, if a teacher able to teach could have been found, no pupil desiring such instruction could have been discovered. Vast has been the increase of knowledge in mathematics in its relation to physics; and physics in the realm of electricity has become a subject of unparalleled discover-Biology has opened the doors of life to the ordinary student. Chemistry, through many departments, has increased and enriched its relationships. Philosophy has absolutely changed its point of view of studying metaphysical problems, and has many-fold enlarged its field of observation. Philosophy has become psychological, and has ceased to be purely ontological. Political economy has broadened into social science, compelled and eager to consider the terribly serious sociological problems of our generation. History has revolutionized its methods; its study has been made at once more comprehensive and more minute in subject, as well as more scientific in method. The modern languages have assumed a very large place in the curriculum. Even the ancient languages are spreading their literatures before the ordinary reader in a richness and variety formerly known only to the scholarly recluse. Thus in every department of study has the enlargement been made. The college offers this increasing number of studies to the student because the knowledges of the world have also increased. It is also true that the increasing number of studies has further resulted in the enlargement of the field of knowledge. So long as the college has to do

with knowledge, so long must it seek to offer to its students an opportunity for knowledge; and the wider and deeper becomes knowledge itself, and the more various its fields, the more adequate must become the facilities provided by the colleges for its pursuit. The best way to prevent this constant growth of the curriculum is to stop the growth of knowledge. The best way to stop the growth of knowledge is to make all men-fools. So long as men observe and think, so long will there be an enlargement of the course of study. The college as the fostering mother of the sciences and literatures cannot but nourish every scholarly interest which the Zeit-Geist lays in her lap. It is the age, not the college, which is to be held responsible for the elective system; it is the age, not the college, which is to be held responsible for the vast increase in the number of the courses of study. When humanity is enlarging its stores of knowledge and of culture, the colleges can either recognize

or refuse to recognize this enlarging. If they refuse to recognize it they are committing suicide, and indeed they ought to die; if they recognize this enlarging, they feel the consequent duty of enlarging their facilities in a proportionate degree.

But this increase in the number of studies does not carry with it an obligation on the part of every student to increase the number of studies which she herself pursues. Her individual powers are as limited as were her mother's. She cannot double her hours of work. The question is, therefore, pressed upon every college as to the methods it will permit the student to employ in availing herself of the increasing intellectual wealth of humanity. Different colleges offer different answers. The general answer is represented in the elective system. This general answer covers specific and varying answers, embodying the different extents to which the elective system is carried. The system may be either partially or it may be completely elective. It may not begin till the

Senior, it may begin with the Freshman. year; it may cover only one study of the Senior year, it may embrace every study of the curriculum of the four years.

The importance of the elective system is in proportion to its extent. If a student can elect only one study of one year, it is of no serious consequence if she make a wrong choice. If she elect each study of each year, wrong choices debase her whole collegiate career. It is to be said that the elections made by students at the college that is the notable representative of the elective system, are remarkably wise. Though, I may be permitted to say, they do not seem to me to be as wise as to many able judges, yet I am free to confess that they are wiser than a priori reasoning would lead me to think. The two perils belonging to these elections are haphazardness and narrowness. The student is in danger of making her elective system no system at all, choosing courses she likes, or courses that are "soft," or courses in which

high marks are usually given. This haphazardness may result in the second peril suggested, narrowness, for she may elect her studies from one subject or two on the ground that she can pursue them with little or less labor. But usually haphazardness indicates a large variety of choices; a course in mathematics, a course in Greek, two courses in French, three in sciences, etc. Such a variety is indeed hardly greater than the old education, with such patches of improvements as certain colleges have tried to lay on it, offers; but such variety represents intellectual dissipation. It lacks that thoroughness of intellectual discipline which the old and genuine education did give; it also lacks that richness of culture which the new education provides. Women who graduate, having pursued such desultory and disconnected subjects, and in such superficiality as this desultoriness necessitates, have not received from their college what they ought. College has been to them neither an inspiration, nor an enrichment, nor an education.

A second peril of the elective system is narrowness. This peril shows itself in the student choosing all her studies from the Freshmen year on with too direct reference to her future work.

But these objections have slight force when put by the side of the one comprehensive argument for the elective system—the development of the individual herself.

That form of the elective system which is known as a combination of the group system and of free electives seems to me to be the best. Such a system may begin with the beginning of the course, or at a later year. In most colleges for women, I judge it better begin with the Junior than with the Freshman year.

The group system as a system is designed to direct the attention of the student toward her work in life, and toward the general method of preparation for doing this work. The special studies which constitute this method and which compose a group are subsidiary to the method and to the group. The

aim of her college course is presented as more immediate, the method for securing this aim is presented as more comprehensive and more compact than is possible under any other system. The peril of ill-regulated choice is lessened. The peril of narrowness in choice is not increased. Through the combination of the prescribed courses of the first two years, and of the group system with the free electives of the last two years, a college graduate should be able to know enough about many things to deserve to be called liberally educated, and yet should not know so little about all things as to merit the charge of being superficial. Her education is at once broad and thorough. She is prepared to become a specialist. She is not unprepared for being a WOMAN.

The following represents a group system covering the larger part of the time of the last two years of a college course. It has proved of value in Adelbert College of Western Reserve University:

ı.

## CLASSICAL GROUP.

Latin: Language and literature. 3 hours a week, two years.

Greek: Language and literature. 3 hours a week, two years.

II.

## MATHEMATICAL-PHYSICAL GROUP.

Mathematics, 3 hours a week, one year and one-half. Physics, 3 hours a week, one year and one-half. Chemistry, 3 hours a week, one half-year. English Literature, 3 hours a week, one half-year.

III.

## CHEMICAL-BIOLOGICAL GROUP.

Chemistry, 3 hours a week, one year and one-half. Biology, 3 hours a week, one year and one-half. Geology, 3 hours a week, one half-year. English Literature, 3 hours a week, one half-year.

IV.

## PHYSICAL-CHEMICAL GROUP.

Physics, 3 hours a week, one year and one-half. Chemistry, 3 hours a week, one year and one-half. Mathematics, 3 hours a week, one half-year. English Literature, 3 hours a week, one half-year.

v.

# GEOLOGICAL-CHEMICAL GROUP.

Geology, 3 hours a week, one year and one-half. Chemistry, 3 hours a week, one year and one-half. Biology, 3 hours a week, one half-year. English Literature, 3 hours a week, one half-year.

VI.

## TEUTONIC GROUP.

German, 3 hours a week, two years.

Anglo-Saxon, 3 hours a week, one half-year.

History of German Literature, 3 hours a week, one half-year.

English Literature, 3 hours a week, one year.

VII.

## ROMANCE GROUP.

French, 3 hours a week, one year and one-half. Italian, 3 hours a week, one year. Spanish, 3 hours a week, one year. Latin, 3 hours a week, one half-year.

VIII.

#### ENGLISH GROUP.

English History, 3 hours a week, one half-year. Rhetoric, 3 hours a week, one year.
Anglo-Saxon, 3 hours a week, one half-year.
English Literature, 3 hours a week, one half-year.
English Philosophy, 3 hours a week, one half-year.

### IX.

## HISTORICAL-POLITICAL GROUP.

American Political History since 1783, 3 hours a week, one year, 1893-94, and 1895-96.

English Constitutional History, 3 hours a week, one half-year, 1894-95.

Modern European History and Politics since 1789, 3 hours a week, one half-year, 1893–94, and 1895–96.

Anthropology, 3 hours a week, one half-year, 1894–95. American Colonial History, 3 hours a week, one half-year, 1894–95.

English Political History since 1760, 3 hours a week, one half-year, 1893-94, and 1895-96.

Political Economy, advanced course, or International Law, 3 hours a week, one half-year, 1894-95.

## x.

# PHILOSOPHICAL GROUP.

Psychology and Logic, 3 hours a week, one year.
Ethics and Sociology, 3 hours a week, one year.
History of Philosophy, 3 hours a week, one year.
Education and Religion, 3 hours a week, one year, or
Anthropology, 3 hours a week, one half-year, and
Political Economy, advanced course, or International Law,
3 hours a week, one half-year.

# III.

# HER ENVIRONMENT.

ONE of the most eminent of American physicians has said that to him, as a physician, woman is quite unlike man. "She is physiologically other than the man." Woman is certainly a more highly organized being than man. If one read into or read from the record of the first of Genesis that the scientific principle of the continuance of the creative process is marked by ascending degrees of life, he finds himself obliged to say that woman represents the highest point of development. The scientific and Biblical principle is well embodied in Burns's lines,

Her 'prentice han' she tried on man, An' then she made the lasses, O!

I will not say that the higher and more complex organization of women renders the

\*S. Weir Mitchell, "Doctor and Patient," p. 13.

problem of their education more difficult or less pleasant to work at, but it does throw this problem into certain conditions and relations which are not for a single instant to be forgotten. The question of physical vigor and endurance must be more constantly, if not more severely, studied in the case of college women than of college men. The question also of the relation of the college student to society requires a more discriminating attention in the case of women than of men. The question, further, of personal manners or bearing is, in the view of most persons, of larger import in the case of the college woman than of the college man. A woman, a teacher in the University of Illinois, writes me, saying: "Less departure from the decent and conventional standard of appearance and manners is excused in a woman than in a man. A woman with rough, unrefined manners, an ill-kept body, and ugly clothes is criticised more sharply than a man of the same ability would be. Such faults affect her intellectual and social status among her fellows and the world at large more than they affect a man." Such facts college women, and all women, often think of with sorrow, and as being burdens which nature or humanity unnecessarily and ungraciously lays upon them. In such a regret one cannot but sympathize. But, for the present, at least, it seems that college women must be so conditioned that they are to find compensations for these restrictions in a larger liberty elsewhere.

One cannot forget that each woman entering college is in part the child of conditions and circumstances of her home, of her fitting-school, and, indeed, of a past both recent and remote. For better or for worse, home and other agencies have made her what she is. It is quite clear that she has probably had a harder task to fit herself for college than her brother. It is not yet made so easy and natural in the ordinary family for her to go to college as for her brother. Her time has had more and severer inroads made upon it than his. The duties which

she may be supposed to owe her little social circle, or her church, or her parents, she is more inclined to recognize than she probably would if she had the misfortune of being a boy. She has not been allowed to think that she has the same right to be selfish as her brother. The demand which he may make for an evening of study is regarded as laudable, it is respected; the similar demand which she may ask for herself is in peril of being interpreted as a bit of crankiness.

To the young woman who enters college the very simple and commonplace question of room, board, clothes, exercise, sleep, is a pretty fundamental one. In certain respects this question involves the most important conditions in the college training of women. The young woman in the American college has not usually been so well placed as the young man. In the first years at Vassar she was frequently found forming one of a quintet who occupied a suite consisting of one parlor and three bedrooms. It may be

added that two of these bedrooms had no light or air immediately from out-of-doors. But now Vassar in a new dormitory, Bryn Mawr in certain houses, and the College for Women of Western Reserve University at Cleveland, and at least one other college, are giving a suite of three rooms to two students; or even two rooms to a single student. This is simply good house-keeping; it is only justice. But women did not have these advantages till Harvard men had been having for more than fifty years the large suites of three rooms in Holworthy. No student should study and sleep in the same room. It is bad enough for one woman to occupy one room for twenty-four hours, but for two women to occupy one room demands epithets which I do not now care to use. It is shameless and cruel to house our college women as we have been housing them, and as we are still in certain colleges housing them. Poverty is the only excuse; and how far poverty is an excuse may be questioned. It is a strange thing indeed that,

in all these recent years, when women have been endowing colleges and fitting schools for men, they have not done more—though they have done much—to make the conditions of the education of their sisters and daughters what hygienic common sense and fundamental piety demand.

But this crowded condition of students in a single room, or in a suite of rooms, is only symbolic. This room or suite is one of a score of other similar rooms or suites closely related to it. The dormitory represents a side of college life unique and valuable in many ways for young men; for young women it is no less unique and valuable. In certain respects it is even more necessary for women than for men. It has perils, of course. If to men it is beset by the peril of a lack of personal and official supervision, to young women dormitory life is beset by the peril of nervous strain and of too much supervision. If always to be alone produces much nervousness, never to be alone produces more nervousness. So

important is this truth that a graduate has written to me, saying: "I believe that a college woman of good health, who boards outside of the college buildings in a private family, is able to devote all the time from seven o'clock in the morning to ten o'clock at night-fifteen hours (with the exception of four hours each day, three of which are to be set aside for three meals)-to her work; one hour of these four is to be devoted to exercise in the open air. The woman who resides outside of the college walls has a more wholesome atmosphere in her life, and has less strain upon her nerves, than the woman in the dormitory. The woman in the dormitory must spend an extra hour per day for rest and recreation." It is, of course, to be said that freedom should be the atmosphere of the dormitory, as of the home; but wherever many women are housed, rights must be somewhat limited to each in order to secure rights for all. The more thoroughly homelike, therefore, in respect to the ordinary living arrangements the dormitory can be made, the better it is for each student. It should be designed for only a few persons—not over forty—with chamber and study large; and its administration should be conducted with as few rules as possible, and through as large and sweet and gracious personalities on the part of its mistresses as can be secured.

The simple fact that, as a rule, women eat less than men is an important and perplexing question in their education.\* Not only do they eat less, but the food which they are inclined to eat is too often not of the sort which they ought to eat. A graduate has written to me that more girls are injured by eating too much candy than by too late hours. The officers of the colleges now understand what sort of food their students

<sup>\*</sup> Through experiments conducted in 1872 and 1873, in Boston, it was found that the average food-value in grams taken by each woman, a student, was: proteid, 22.8; fat, 27.1; carbohydrates, 120.2, and calories, 827.4. The food-value for each man, also a student, was: proteid, 29; fat, 37.3; carbohydrates, 106.6, and calories, 894.8.—Rumford Kitchen Leaflets, No. 7, pp. 8 and 12; by Mrs. Ellen H. Richards.

should eat, and spread a table usually proper in amount, quality and variety. I have had the pleasure of looking at the market accounts of certain colleges, and I know that the market bills are big enough to result in excellent fare. Of course, one expects to hear of more or less complaining. Is it not a part of the social duty of one who sits at a table other than in one's own home as a boarder, to offer a certain amount of criticism of the food? Individual tastes founded upon the training of home, too, show great variety. I have known, for instance, of girls born and bred in the South complaining that the table set at Wellesley College had too much roast beef! It would not be usual, I think, to find girls of New England complaining of too much roast beef. Of course, the appetites of students are "freaky." It is an extraordinarily commonplace remark to make, but it should ever be emphasized, that women in college should form the habit of eating nourishing food, and of eating enough of it for doing their work.

The question of clothes to the college woman is a pretty large as well as serious question. The item of expense is at once more and less important than certain people think. In a paper read at the Congress of the Association for the Advancement of Women, held in Boston, October, 1880, Professor Maria Mitchell, of Vassar College, said: "The cost of a girl's education is much greater than that of a boy's. Why should it be so? Why should not girls club together, board themselves in a wholesome and inexpensive way, obtain some light employment which will add to their means, and dress for almost nothing? I touch the subject of expense in dress with a sinking heart, for I know that no party is with me; I stand almost alone. We need organized missionary work on the subject. Young women say, 'It is our duty to look pretty;' and one would suppose, from the attention paid to it, that it was the highest duty."\*

<sup>\*&</sup>quot; Woman and the Higher Education," edited by Anna C. Brackett, pp. 73, 74.

Of course, it is the duty of women to look pretty, but a woman can look pretty, in college or out of college, without spending a large amount of money on dress. But the question of dress is possibly more serious in other respects than the financial. Many a woman enters her Freshman year exhausted with the labor of preparing a wardrobe for herself. Many a woman enters each of her succeeding years exhausted with the labor of dressmaking done in the preceding summer vacation.

Among the fundamental physical conditions is to be put the important element of sleep. "Late hours," many college women have said to me, are the cause of not a few break-downs. It seems almost a sarcasm on the good sense of the women in college that they have to be told when to go to bed. But is it not a customary rule that all lights are to be put out at ten o'clock? I suppose the rule is a necessary one, but it would be better to go to bed at ten without the rule. Neither study

nor society should be suffered to prevent the spending of at least one-third of each twenty-four hours in sleep. A graduate of Smith College, now living at Northampton, says: "Smith College has had a remarkable health record, and I think one prime cause is the rigidity of the rule requiring all lights out at ten p. m., not even breaking over for college receptions, concerts, or anything else."

The time spent at table, in exercise and in sleep represents the larger part of each day for each college woman, with one rather serious exception, and that is the time spent in work. How many hours out of the twenty-four can a woman study? I have asked this question of many graduates, and from the hundreds of replies I select a few, retaining the forms of the answers. In these hours is included the time spent in recitation:

<sup>8</sup> hours.

<sup>8</sup> hours concentrated work.

<sup>8</sup> hours.

Less than at Wellesley.

15 hours recitation a week.

7 or 8 hours.

7 hours.

q-II hours.

9 hours.

5 hours, exclusive of recitations and lectures.

8 hours.

9 hours.

Not more than 7 hours.

9 hours.

16 hours recitation; 2 hours study each.

8 hours solid work.

8 hours.

8 hours.

Not more than 9 hours.

6 to 8 hours.

6 to 8 hours.

8 hours.

8 to 11 hours.

8 hours.

9 to 10 hours.

Just as many as a man.

4 hours outside of the class-room.

Same as for man.

6 hours.

9 hours.

8 to 9 hours.

8 hours.

6 to 7 hours, including class-room.

7 ½ to 8 hours.

7½ hours.

8 hours of hard study.

9 hours.

6 to 8 hours.

It is to be remarked that these figures are given by women who themselves are graduates, and who at the distance of one year or several years from college are able to look at its times and conditions with a just perspective. I think that these answers may be received by parents and teachers with the greatest contentment.

The following statement is made by a graduate of the University of California, a woman who at the time of writing was the editor of a monthly magazine. The probability that it will be said that this statement represents an exceptional personality does not rid it of value as evidence respecting the amount of work which certain women may do:

"I always, in preparation and in college, studied about all the time there was left from eating, sleeping, and the outside work I always had on hand to help, or to entirely, pay my expenses in college. This was part of the time intellectual work itself—editing, etc. I was pretty strict about respecting my hours

for sleep-eight hours; but I really wanted I took no regular exercise at any time—at that date there were no opportunities at the University of California for girls; there are now. At odd times I took long rambles. I kept excellent health, except when under heavy emotional strain from bereavements that had nothing to do with college (and even then, when I could do it, the work was a help, nervously and physically); have had excellent health—practically perfect—in the twelve and a half years since graduation, though the last ten have been of almost unremitting overwork and great nervous strains. I suppose I averaged ten hours a day, or even twelve, of intellectual work, throughout my course. I can't remember that I worried about it, or that much of it was drudgery, either from sense of duty or desire of ultimate ends; I liked the study in itself, and I am naturally not impatient of the incidental drudgery that comes in in any work, however interesting in general; that trait of temperament is, perhaps, as much as my health, the reason I can work so hard without ill results. But I am not able, as I get to middle age and compare myself with other women, altogether to escape the impression that the severe and unremitting work may be itself the cause of my perfect health.

"I certainly would not restrict any girl of good health and normal conditions to ten hours of intellectual work; if such a girl was in my charge, I would see that she got full allowance of sleep and exercise, observed regular habits of eating, etc., and let her be her own judge of the rest. Of course, no schedule of required work would be so planned as not to leave time for some social life, and for general reading; but my observation is that much social life makes work harder; or much time spent in merely resting."

But the studies by no means represent the entire labor calling forth the intellectual energies of students. Into the societies, literary, social, dramatic, and into

the college journals go no small part of these energies. To determine the desirability of these avocations requires wise discrimination. These pursuits do develop administrative and executive talents. Toward the development of these talents the college itself can do little directly. It is very important for the interests of society and of the Church that these talents should be trained. For woman is coming to be the great power in the regeneration and reorganization of society and of the Church. This work also represents a form of service usually enjoyed; and work done with joy, even if exhausting, has a certain recreating quality. And yet it is to be confessed that the testimony is strong and clear that certain women are injured through giving too much time and strength to these forms of outside work. As one graduate says: "Women in college think and study until everything else becomes relatively insignificant; then they begin to grow nervous. They do not so much need a Greek literary society, which they may be so eager to form, as a long tramp. They should inspect the factories and shops of their neighborhood, in order to keep themselves in touch with ordinary human life."

The question of intellectual work has close relations with that demon whom we call Worry. Nothing more completely differentiates the woman in college from the man in college than worry; the woman does worry, the man does not worry. This form of anxiety has, at least in part, a good origin. It arises, in part at least, from conscientiousness. Women are more faithful to their college duties than men. Women are also less content to do their work the best they can and to take no thought as to results. Whatever strong reasons exist against a rigid marking system in colleges for men-and they do exist —those reasons are far stronger in colleges for women. Therefore many colleges do not make known the relative rank of their

students. For these students are so eager to excel that every temptation to anxiety should be removed. Women need the college curb more than the college spur. Their own conscience is a spur strong enough, and often too strong. Whatever tends toward the creation of a morbid conscientiousness should be severely eliminated. One cause. it may be said in passing, which tends to promote such conscientiousness is the feeling that woman is still an intellectual or educational experiment. For the sake of her sex, she, the college woman, thinks herself obliged to do her very best. She someway interprets womankind as prodding her womanhood to scale intellectual summits. Such large incitements and excitements are altogether too exhausting. It is therefore of special importance that the intellectual conditions in colleges for women should be distinguished by evenness, regularity, large - mindedness, and large-heartedness.

The social conditions of the college

woman have certain peculiar features. The relations of the college woman to what is called society should be nil; they are usually nil. She is usually away from home, and it is her home that is the common centre of her social activities and festivities. The fact is, too, that she cannot be a college woman, receiving any special advantage from the college, if she is also a woman in society. The society girl, I know, is coming to college, and is to come in larger numbers. She will, of course, receive more of what is worthiest in these · four college years than she could from any other source; but she is coming not so much to be in society while she is in college, as she is to be a better member of society when she has gone from college.

For the woman's college is, like the man's college, a microcosm. This little and complete world represents the best condition for most women to live in between the ages of eighteen and twenty-two. These women have small need of

other social resources than are created in college. For the littleness and completeness of this precious college world tend to promote sufficiently for the time that most precious thing, personality. And yet littleness and completeness, it must be said, tend to promote certain elements that are not worthy. They may give rise to a kind of nervous excitement. As a college woman has said, "There is a danger of nervousness where women are alone and together. A tendency to nervousness, too, is often encouraged by teachers who might do much to lessen it." It may be further noted that many college friendships are exceedingly exhausting. Women themselves up more than men to intimate relations. College officers are wise in cautioning students against too warm friendships, especially against forming them in the first year of college life.

It has been said that life in college for women tends toward monotony and melancholy. The remark should be false. The life, though regular, should not be monotonous. It should have, and may have, a fitting variety of work and of play. It should not, above all, have any touch of melancholy. For it is the life of young women placed under the best conditions for fitting themselves for complete living.

## IV.

## HER HEALTH.

Concerning the health of their students, officers of colleges for women are constantly watchful. It is also the point about which people outside the college are constantly questioning. In the year 1885, the Massachusetts Bureau of the Statistics of Labor published a statement on the "Health Statistics of Female College Graduates." It was prepared by one than whom no one is more competent, Carroll D. Wright. The immediate work of the collection of the statistics, however, was intrusted to a Committee of the Association of Collegiate Alumnæ. The conclusions of this report have been quoted in the first chapter.

Apparently nothing could be more satisfactory than these conclusions, reached by so competent an authority as Carroll D. Wright.

It is, however, to be said that these conclusions are based upon statistics gathered from the graduates of colleges open to women. It has nothing to do with the students who did not graduate. Every college officer knows that it is the ill health of the women who do not graduate that forms a special object of solicitude. It is the women who break down in college, in the Freshman year or in the following years, who represent the ravages which the college may work. The President of Wellesley College, in her report for 1893, says:

"Although no serious cases of illness have occurred during the year, I cannot report that freedom from sickness and casualties which we have experienced for some years past. The number leaving college during the year bears about the same ratio to the entire number as last year.\*

It is the women who leave college with health seriously or slightly impaired who form the object of special interest and inves-

<sup>\*</sup> Wellesley College, President's Report, 1893, page 11.



tigation. It is to be said, indeed, that the general health of women in college is good. but it is also to be said that there are occasionally certain alarming instances, or epidemics, even, of ill health which demand careful attention. From one of the counties in Maine in seventeen years (1872-89), five girls went to one of the best of the colleges for women. They were girls out of what are called "good families," in which the better conditions of health had been conserved The history of the college relation of these five girls is as follows: Three of the five remained only through the Freshman year; one retired at the close of the Freshman year because, largely, of an injury received in falling from a horse previous to her entering college. A second who left at the close of this year retired because of a general breakdown, from which years were required for recovery. The third went from her Freshman year to her bed, where she staid for months. A fourth of the five remained until the Christmas vacation of the Junior

year and then went to her home and was under medical treatment for the next four years. The fifth was able to graduate, but with that common pain in the back of her head and in the back itself which prevented her taking up graduate work, which she desired to do. I believe that this record is exceptional, but it is a record which has come under my own observation, and each one of the students concerned is personally known to me. One is inclined to say, upon the face of the record, that something ought to have been done to stop such breakdowns, and I know that something might have been done to stop them in two of the instances. and, possibly, also in two others.

As the president of a college for women, I am, like every college officer, deeply interested in the health of students. In the desire to possess as full a knowledge as possible, I recently asked the fourteen hundred members of the Collegiate Alumnæ Association the question, among other inquiries, What are the causes of ill health among col-

lege women? To these questions I received several hundred replies, and the replies were, on the whole, more full respecting health than respecting any other subject of inquiry. The replies came from women who, at the present time, are occupying positions of the most diverse character, some being wives, some being teachers, some being doctors. Not a few of the replies received were from those eminent in special callings to which they have devoted themselves.

It is worth while, I think, to make many extracts from these replies. For each answer indicates the mental attitude of the one replying toward the general question; and this attitude is exceedingly significant.

"The ill health of college women is due, in many cases, to mistakes made before they entered college,—the results, many times, of a hurried preparation that has crammed information into the girl's head without regard to her mental or physical well-being, and of unhygienic habits of life and modes of dressing during such preparation."

"Poor constitutions to begin with; poor training before entering college; too little repose."

"Too great emotional excitement from the formation of so many new friendships. To certain nervous temperaments this is a serious drain upon the vitality. Often this is the real reason for breakdown attributed to overstudy."

"Irregular or insufficient sleep or exercise, and, where women are entirely under the influence of their own sex, a certain nervous, emotional strain and exaltation of nervous excitability which keeps them at high pressure continually, and prevents their being contented with good work, in an overconscientious straining after the impossible. I have observed this tendency mainly in the colleges for women, where women largely predominate in the Faculty, and I think it is less marked where the students come under the influence of both sexes."

"Ignorance, carelessness, worry about work, especially that which attends a rigid

marking system, where examinations are made an important test. Where night-work is allowed, it is sure to be pernicious in effect, and a rigid ten o'clock rule seems to me very desirable."

"Lack of regularity in habits of sleep and exercise; trying to keep up lines of social and religious duties."

"Whatever tends to interrupt regularity of life—late hours, insufficient exercise, and, above all, worry over the results of examination and recitation."

"Weak constitutions and brokendown health before entering college. Disregard of the rules for bathing and for outdoor exercise. Too active an interest in dramatic and social entertainments. This last is usually extra to the regular college work, and is especially trying upon the nerves of the executive committee. A moderate amount of it is excellent drill for the executive ability of the girls."

"Overstudy is the least of the causes. Overworry, the general spirit of unrest, an overindulgence in social pleasures, combined with a lack of exercise and poor food."

"Lack of method in work; neglect of proper attention to the functional action of the body; emotional distractions, combined with social dissipations and late hours; the fact that women are looked upon as an experiment in intellectual work."

"Lack of exercise; insufficient sleep, caused, perhaps, by Americanitis. Outside excitement; too much required of a bright, attractive school-girl; church and society expect their contribution upon all manner of occasions. They are not allowed to grow up mentally strong, physically well-developed women. They do not relax enough."

"Overwork in the beginning of their college course. The student is crowded with work before she has time to adjust herself to the new conditions."

"Nervous strain. Steady work and no worry will not break down an ordinary girl."

"Lack of outdoor exercise; lack of con-

centration in study. The average college girl thinks and worries over lessons when they should be dismissed, and wastes time when she studies."

"The frailty of the American woman is, to my mind, unexplained; but a habit, early formed, of some systematic outdoor exercise every day, the avoidance of work in close proximity to meal time, sensible dress, plenty of sleep, will do a great deal toward keeping the college girl well."

"Unnatural conditions of dormitory life; over-conscientiousness; worry and self-re-proach."

"A morbid conscientiousness, if so good a word may be used for that mental state which makes a woman worry continually."

"Lack of outdoor exercise; worry; wrong kind of food. Most college women I have known were well while in college but broke down from one to three years after leaving."

"Ill-spent vacations; too much letterwriting; morbid conscience. To prevent nervousness over examinations, they should be held frequently and should have as much influence as daily work in determining scholarship. A course of four hours a week for half a year is far better than two hours a week for one year."

"The causes of ill health in college are exactly the same as out of it, but less frequent by reason of the knowledge gained and the systematic life necessary to success in the work. Women are more restricted than men; they cannot indulge in the recreations which entice men from overstudy."

"The cause is usually attempting too many things,"

"Too little outdoor exercise, too little sleep, improper food and irregularity at meals."

"Loss of sleep; too little outdoor exercise; too many boxes or 'spreads,' and worry over examinations."

"College women are healthier than

other women. The regular hours for eating and sleeping, and exercise and mental stimulus, are beneficial."

"Ill health before becoming college women; most cases can be traced to disregard of ordinary rules of health. Less ill health among college women than any other class."

"The effort to achieve social success in society, in class and in entertainments, combined with the effort for scholarship. The exhausting, engrossing, and unhealthful character of some college friendships. The personal work of many college girls—repairing, and often making their own dresses."

"Want of appreciation on the part of the professor of physiological weaknesses of women."

"No more ill health among college women than other women. Health examination on entering should be as rigid, or more rigid, than examinations in Latin, mathematics, or anything else. When the colleges for women can afford to take this stand, and refuse admission to every girl who cannot show a long standing record of good health, just as an applicant for admission to the army would be rejected, then this talk about ill health will cease; and besides, the influence of such a body of healthy, educated women would be farreaching in making health fashionable among their non-college sisters."

"In the exceptional cases, where college women break down, the cause is false ambition, over-conscientiousness, or the attempt to reconcile study and gayety."

"Inheritance, ignorance of the laws of sanitation, inadequate provisions for good air, proper food and exercise, and a feeling that the body can take care of itself, and that if it cannot it ought to."

"Less worry over impossibly long lessons, more comfortable and hygienic dress would help matters."

"Same as among women at large—ignorance of the laws of hygiene, too little

physical exercise, too great anxiety about class standing."

"Have seen very little ill health among college women. Causes of illness the same as among other people. The college woman is more interested in the laws of health than other women; she has no time to be ill."

"Worry over class work; attempting too much and then worrying over not accomplishing it. In some cases insufficient exercise; in others, late hours."

"Almost without exception, the girls who suffer from ill health, had impaired their health before entering college, or were imprudent, and dissipated their strength in outside gayety and vacation amusements during the course."

"Except in the cases of overwork, caused by a false estimate of the value of standing in class, I cannot believe that there is any case of ill health among college women as distinguished from other women; but, on the contrary, every reason for steady physical growth in strength, as was my experi-

"Exactly the same causes as produce ill health among all women. I have never known any college woman's health to be in the least impaired by any work in accordance with the rules prescribed."

"Lack of knowledge of the most simple hygienic methods, and lack of physical training as an incentive to outdoor amusements."

"Entrance on a college course without adequate capital of health and strength. A thorough physical entrance examination is demanded by the interests of both college and student. Young women enter when broken down by the pressure of their preliminary training, and the college is blamed for the inevitable result. The habit of worry over college work; the attempt to carry too many responsibilities; personal neglect of the laws of physical well-being; insufficient clothing; innutritious food especially."

"Irregularity in eating, sleeping and exercise. Imprudence in dress; excess of the pleasures of fashionable society—not study, one in a hundred instances."

"Comparatively little ill health among college women. What little there is is due to hereditary, constitutional tendencies, and other causes which would have worked the same result anywhere."

"If you can answer the question for men, you have answered it for women. Women need more incentive to exercise."

"My experience is that college girls are healthier than other girls. I feel more strongly, however, that college homes should be built on the cottage plan, and by no means huge hotels without carpets. In other words, an opportunity to be perfectly quiet I believe essential to good health. Wholesome and appetizing food is also indispensable."

"Too brief time in fitting school, involving too hard study; deficient preparation, involving too hard study in college; too many studies and too many lessons in college; the strain of something for every minute, with no 'let up;' too much social dissipation before going to college and during vacations."

"Trying to do men's work with the handicap of sex. Whatever be the ultimate causes, whether a different civilization would present a different state of things or not, it is true to-day that woman in this country is not the equal of man physically, nor in the power of endurance of sustained mental work. It is the unanimous verdict of my colleagues that, while in many cases, a woman, in attacking a given subject, will get the same returns for the same amount of effort as a man, she has not the same total of effort to use. My opinion is that a course covering the amount of work done in four years at the men's colleges ought to be extended to five to be done by the woman as easily and as well. It must be recognized that a woman cannot always be ready, on every day of every month, to do a full day's work, as a man can,"

"Carelessness among girls thrown on their own resources. Not the amount of work, but the lack of attention given to self. Attendance at lectures should be optional."

"Under ordinarily good conditions, the college woman should not break down. Several small dormitories are better than one large one, and every student should have at least a room where she can be entirely alone."

"Worry, leading to overstudy, poor sleep, and hurried eating, is the chief, and almost the only cause of ill health chargeable to th college woman's work. Even back of tha is a temperament at fault. For that the college cannot be responsible, but it can furnish the wise friend, who can assure the girl that she can overcome the tendency, possibly rid herself of it, and so add greatly to her physical and mental powers."

"Ignorance of the laws of health; in rare cases, over-application."

"Very few women break down from overstudy; some do from over-anxiety in

regard to their studies and over-sensitiveness in regard to their standings. The marking system is responsible for some of this. If the spirit of emulation, fostered by a system of ranking, could be banished from college, women would do better work and truer, with less wear and tear of body and mind."

"The friction of life at close quarters with large numbers of students should be avoided as much as possible, even where the dormitory system prevails. There is far less illness among college women than others. Where ill health does exist, it is due to causes that predispose illness in every woman."

"Trying to combine society and college life. Sixteen hours a week is a good maximum. Thirteen or fourteen is better. The nervous strain of the constant effort to accomplish impossibilities is great."

"Ignorance of one's self. This includes ignorance of one's limit of power and of the means of restoring the lost equilibrium. Too little open air exercise. Too little diversion; worry, including home anxieties. Frequently the foundation of the trouble is laid in the short vacation when the young woman feels obliged to indulge in excessive pleasures."

"College girls ought to be the healthiest, happiest girls in the world. Home worry, too great care for marks and high rank, wearing of heavy wraps and hats in overheated recitation rooms, and too many outside attractions and too much talk about lessons, are some of the causes of ill health."

"The chief cause of ill health among college women lies in hereditary influences which would be followed by the same results outside of college walls."

"My college course acted as a tonic upon me. Too much social dissipation, heavy and close-fitting clothing, lack of proper exercise, worry—are some of the causes of ill health."

"The health of the college woman is exceptionally good. In cases where it is

not, the cause is that they talk and read too much about diseases."

"Failure to recognize that a sound mind works best in a sound body. Attempting social and home duties in connection with college work, and carrying too many studies at once."

"Beginning with classes beyond the student's attainments, so that she is burdened with conditions."

"I have not known much ill health among college women. What there is is chiefly in the lower classes, and due to ignorance or defiance of the laws of health, and the impressions current among parents and their delicate but ambitious daughters, that the college is also a sanitarium. The attempt to do too much outside work and the constant over-pressure is responsible for nine-tenths of the nervous prostration among upper-class women."

"Lack of proper physical exercise and improper clothing. Waste of time on nonessentials; nervous strain and worry." "The dress of college women, which is ill adapted to their needs as students; lack of systematic physical exercise; ignorance on the part of the professor of the woman nature; the constant effort to excuse to the world their position as college women."

"College girls' health is generally much better than others. Breakdowns do occur, but in nine cases out of ten the college is not to blame. Girls living at home too often try to keep up with the demands of home and society at the same time with those of the college, and the result cannot but be disaster, but the college surely is not to blame."

"Ninety-nine out of every hundred cases is due to dissipation—too many societies and too many social events."

"As a class, I believe college women are the healthiest women I know. Where there is ill health, it is due to the effort to be society girls and college women at the same time; also the lack of an understanding of the relation of physical training to mental growth."

"Too little exercise. Too little interest in outside affairs, which makes it possible for the girl to give to study, or what she thinks is study, hours much better spent in healthful recreation. Lack of sympathy from teachers, real or apparent, which increases nervousness and worry; sometimes poor preparation, which places on the girl's shoulders a burden which she never ought to carry; in brief, everything which increases nervous strain and prevents throwing off all thought of work from three to five hours every day. It is the constant thought of the work, not the work itself. It is almost impossible for a girl to be so self-possessed, so self-governed that she can entirely separate her hours of college work from her hours of rest if she sleeps in the same building where she recites, shares her room with others, and takes her meals in the large dining-room of the institution."

"As a matter of fact, the health of college women, and of educated women in general, is better than that of women in general outside of colleges. The cause of ill health among college women, as among all other women, is need of pure air, need of exercise in the open air, also innutritious food and improper dress."

"The chief cause of ill health is lack of regularity in exercise. Regularity in college life insures better health than most girls enjoy."

"Some women are naturally delicate; others are imprudent in the choice and amount of their work, recreation and pleasures; still others are imprudent in their habits of study, and a few overwork."

"Disregard of the laws of physical well-being, in dress, and in superadding the burdens of social life to college life; neglect of physical culture. The weak must become strong, or, in safety, accept the limitations of their weakness."

"Health of college girls is better than

that of other girls. Could be improved by avoiding study before breakfast, late work with stimulants, trying to do too much work, want of nourishing food and rest, exercise in fresh air, and healthful amusements."

"To functional disturbances of sex; these are the results of generations of mothers ignorant of hygienic principles of food and dress and of reproduction; and to ignorance and consequent imprudence in the care of health during girlhood. I doubt if college women are more subject to these difficulties than others, but the more intellectual women become the more conscious they are of physical disabilities, which are a serious hindrance to effective mental labor."

These replies, which I have thought it worth while to reproduce to this great length and variety, may be classified upon any one of several principles. One principle of classification is the temporal: the causes of ill health lying before college and the causes of ill health found in the college

itself. One principle of classification is the personal or the impersonal: the causes of ill health lying in the student herself, and those lying in her environment; and each of these classes of causes is in turn capable of a great diversity of division.

Of the pre-college causes, one may have special mention, *i. e.* the haste of preparation for college. Haste tempts to overwork, and overwork tempts to promote evil conditions of labor. Overwork and evil conditions cause exhaustion; and that exhaustion which belongs to intellectual labor is nervous exhaustion; and when one is the subject of what is known in common life as nervous exhaustion, the result is lamentable enough.

As to the causes lying in the college itself, it is to be noted at once that few of these writers allude to overstudy as a cause of ill health. As a rule, it is true that college women do not study too much. Few of them work more than five hours in twenty-four, outside of the recitation room, and

this amount of work should not and can not by any means represent exhaustion and consequent illness to one in health.

It is to be further noted that the condition which frequently accompanies study is referred to by many-worry. By whatever name this condition is known, whether overconscientiousness, or anxiety, or fretting, or nervousness, it is the same thing in kind and substance. The truth is, that women do not usually carry their work so easily as do men. The ordinary woman, on the whole, in college, does her work more faithfully than the ordinary man. The ordinary woman and the ordinary man in college do their work reasonably well; of course they do. They each put a certain degree of conscientiousness into it. Possibly some one would say that the woman puts into it more conscientiousness than a man. Whether this be true or not, it is true, in my thought, that the woman puts more conscious conscientiousness into her work than does a man. Of itself, conscientiousness may not exhaust,

but as soon as conscientiousness becomes conscious, it does exhaust.

The larger number of the other causes may be classified under the head of improper food and room, unfit clothing, and lack of sleep or of exercise. One need not linger upon the evil elements which, in each one of these agencies or conditions, tend to produce ill health. But I venture to say, that the most important of these five causes is found in the lack of proper exercise. If the ordinary woman in the American college would take exercise sufficient in amount and proper in quality, and fitting in time and condition, we should hear little of ill health. It is, indeed, true that this remark, made respecting college women, might possibly be made respecting all American women. If the American woman would exercise as she ought to exercise, her health would be a good deal nearer what she wishes it to be.

The difference in the effect of physical labor and intellectual is singular and significant. If a blacksmith has worked ten

hours, this hard work itself has a certain recreative promise. When he has slept eight hours, he can re-begin his work on the following morning with a strength made all the stronger by his previous day's toil. The work itself is recreative. But if a student has worked out problems in analytics for ten hours, and sleeps eight hours the night following his day's toil, he does not begin his next day's work with a strength made all the stronger by reason of the preceding day's labor. He is exhausted. The labor itself is not recreative. But if the student has put in, between the close of his ten hours' work on analytics and the beginning of his night of sleep, two hours of good exercise, he does begin the next day's work even stronger and fresher than he was at the beginning of his first day's service. Physical exercise is an absolute necessity for the student.

Physical exercise tends also to remove certain of the special causes of ill health. It promotes a hearty appetite for nutritious food; it is an aid to sound sleeping. It renders the close relationship of college life less exhausting. In a word, it is healthful.

The difficulties in the way of college women taking the exercise they ought to take are many. If the exercise is prescribed, that mulish element in humanity leading it not to wish to do what it is required to do, emerges with force. If all college women were required to spend two hours a day in walking or playing tennis. college women would rise up in rebellion. If college women were required to exercise a certain time-at least three hours a week in gymnasium—obedience to this prescription would become irksome. exercise, however taken, that is of prescription, does not give that joy which it ought to give, and joyless exercise is not by any means so recreative as joyful exercise. But if, on the other hand, colleges make no requirements respecting exercise. students will not take it. Students, like other classes in the community, are totally depraved in their indolence! Therefore,

under the present conditions, if a college does not require physical exercise of its students, they will take little; if it does require physical exercise, the exercise has not that full recreative effect which it ought to produce.

Most of our colleges for women are provided with gymnasiums, and require the students to take exercise. The requirement is, of course, wise. Colleges differ in the amount of this requirement. It is rather the rule that the requirement is limited to the Sophomore and Freshman classes, though not always, and that each member of these classes shall be present three times a week in the gymnasium; but, as a fact, too many students dislike this exercise, and will, through the hook of a doctor's certificate, or the crook of some personal persuasive statement, rid themselves of this necessity.

Therefore, one of the most important problems that the American college for women has before itself is the persuasion of college students to exercise with regularity and with joy. It would seem a priori that it should not be difficult to persuade young women thus to exercise. Susceptibility to temptations to appetite represents the comprehensive weakness of men, but the susceptibility to temptation arising from the love of admiration represents the comprehensive weakness of women. Women (like men) are fond of being admired for beauty of form and of face and of bearing. No work is so promotive of beauty of form and of excellence in carriage as work properly done in a good gymnasium. Therefore it would seem that women should not find it difficult, even out of the respect which they might properly pay to admiration, to take gymnastic work joyfully. But apparently, in this respect, women are not so open to temptation as they ought to be.

Formerly, it was not in so good form for American women to have robust health as it now is. It is now in good form for a woman to be well! Among English

women of the more favored classes, good health is far more common than among women of the better class in this country. English women spend more time out of doors, and exercise more constantly and at greater length. The students at the women's colleges associated with Oxford and Cambridge give fewer hours each day to their books than do American students, but they give more hours to walking and to tennis. It is good form to play tennis in the afternoon at Girton and Newnham, as it is in bad form to be reading at this time. It were well if American students were the happy subjects of a similar condition

The question, therefore, of method or of means becomes important to the college. What can the college do to produce a sentiment in favor of the taking of exercise? This movement can be effected only as are all social movements. Discussion, counsel, personal talks on the part of college officers, and official talks as well, may do

much toward accomplishing this worthiest result. Such debates and advice will in time prove effective.

For such a method has as co-ordinate coefficients the doctor, and the revived spirit of athletics in American life and in American education. The doctor has come, like the lawyer, to be more and more the one whose counsel is sought in advance of the peril, and not when the peril has appeared. The wise physician, therefore, will advise such exercise as the student knows herself she ought to take, and such also as the college knows she ought to take. The spirit, too, of athleticism will soon permeate the colleges for women with an increased force comparable with the increased vigor with which it is coming to possess colleges for men. Of course, college women will not usually play football, even though it is a game of brains quite as much as a game of feet. Of course, they will not, as a rule, play baseball. But they can find no better sport than rowing.

The tennis court, too, represents a proper and fine condition. As common as tennis is in college, it ought to be many-fold more common. We shall also in the course of time introduce into all gymnastic work some picturesque elements which will rid it of what to many is its present stupidity. The simple enthusiasm for physical culture, resulting from increasing general interest in athletic sports, will itself, too, tend to elevate routine methods into picturesqueness.

The American college is ordained to promote wisdom; but wisdom is subordinate to health. Yet the American woman who is sound in body is less common than the one who is disciplined and cultured in mind. It is not enough for statistics to prove that the health of college women is simply as good as the health of other women. For the American college woman owes a great debt to her associates who are not college-bred. These college women should set an example for all women in health

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and healthful living. They should represent worthy obedience to hygienic law, and they should also embody in themselves the worthiest results of this obedience. Where can humanity look for the wisest methods, or for the finest achievement, or for the most facile means of physical or other culture, if not to the women who are trained in the American college?



## METHODS IN HER EDUCATION.

THREE epithets describe the fundamental methods maintained in different colleges for women: Co-educational, separate, co-ordinate. Of the more than four hundred institutions recognized in the Report of the Commissioner of Education as Colleges, at least 233 are open to both women and men; at least 175 are open to men only; 15\* are open to women only, and at least 5 may be said to represent the co-ordinate method.

Co-education possesses certain advantages;

\* These figures are taken from the last report of the Commissioner of Education, 1890-91; but their value is slight because of the looseness of the term college-a looseness which Dr. W. T. Harris, the Commissioner, probably laments more deeply than any one. Colleges for women are divided into two classes, A and B. In class B are 152 institutions, only a few of which are colleges in reality, and some of which are not colleges even in name.

it is subject to certain disadvantages. Separate education is likewise favored and likewise limited. Co-ordinate education has certain of the advantages of co-education and of separate education.

Co-education has the advantage of economy. Numbers increase pecuniary cheapness. Many of the colleges of the West were established for both men and women because the church or the people could not afford two colleges in a single commonwealth.

Co-education tends, I think, to make the students who are men more courteous and gracious; it trains in certain respects the gentlemen. Co-education also, I think, tends to promote the pure moral type. Association with young women of noble character makes resistance to certain temptations by young men less difficult. For young women, too, co-education has advantages. It develops the forceful type, a type which the woman who is to make her way in the world should embody. I am

also inclined to think that the nervous health of women in the co-educational college is better than in the separate institution. I judge, though holding the judgment with diffidence, that women in the co-educational college are less inclined toward fret and worry and morbidness than in the college for themselves alone. These advantages of co-education are certainly of great worth

The opinions of women who have been trained in co-educational colleges respecting the worth of the co-educational method have special value, and also, undoubtedly, special limitations. The opinions of many such women have been carefully gathered by Professor Martha F. Crow, of the University of Chicago, and from them I make the following selections:\*

"The association is intellectually an inspiration, socially a benefit, and morally a restraint."

"I should most certainly prefer to send \*Forum, July, 1894.

my children to co-educational universities: boys, because of the added stimulus to conscientious, scholarly work derived from the example of the girls in their classes; and girls, because of the greater likelihood of their securing a fair standard of work."

"It is in the interest of woman's advancement that men should learn increasingly to respect her intellect, and also that she herself should discover that she has an intellect which can cope with man's without disparagement. It will take away her timidity and give her courage. Women need courage perhaps more than any other quality in order to seize and make use of the opportunities which are opening to them more and more."

"I believe that intellectually both sexes are stimulated and helped by association with each other, and that morally the habits of each are improved or kept from deteriorating, as is too frequently the case when either sex gets together in large numbers. There is set up a healthful interchange of

thought and magnetic attraction between the sexes, which, when not debased, adds the chief charm to society and lays the foundation for the greatest spiritual development and inspiration of both."

"The constant association tends to lessen rather than create the desire for each other's society, for that desire is impelled largely by curiosity and the fascination which always surrounds the forbidden."

"It does away with much false modesty that afflicts girls who are kept to themselves, while it does not in the least detract from a girl's true modesty and refinement."

"Of course we cannot overlook the special times of life when feeling is stronger than thought, but I firmly believe these dangers are lessened rather than aggravated by the frequent association of young men and women under circumstances in which neither class is a special object of interest to the other, but all are working for a common end."

"It leads to a broader sympathy, a truer

understanding between men and women; and it tends to banish that consciousness of sex which is inimical to purity of mind."

"My theory is that since, in the ideal, man and woman are intended for mutual service, the best way of training is a training together. Daily knowledge gives truer estimates of each other, and suggests the most useful means of helping one another—gives more natural and truer views of life."

"I further think there is less tendency toward what is called a 'fast life' at co-educational universities than at men's universities."

"The young woman and young man cannot avoid the quicksands of moral destruction until they know what they are and
where they lie. I am convinced they best
learn this through daily contact from childhood on, while under the care of judicious
instruction. In this way, I am hoping that
the wrongful idea of a double standard of
morality for the two sexes may cease to
exist. I believe it must cease to exist when

men, as co-workers and co-students with women, learn a truer respect for womankind in general."

"It makes them stronger men and women; they understand each other better; judge of character better; give a higher mutual respect. It takes the simpering out of girls—the roughness out of men."

"I believe it fits both young men and young women for a truer understanding of each other, and lays the foundation for a rational, generous sympathy that will make our future homes happier and tend to elevate society through the home."

"I find in many of the girls educated in co-educational colleges a simpler and purer attitude toward men in general, than in many who have been educated otherwise. They certainly make a very superior sort of wife and mother, as I have had abundant opportunity to observe. The men who have been 'co-educated,' bear the marks of it through life, I believe, in their attitude toward women. They respect them far

more, they unconsciously treat them as equals, and they pay them that highest of all compliments, the compliment of being taken for granted, instead of 'specially mentioned.'"

"It inculcates, though in unconscious learners, the truth that companionship is the basis of real happiness in married life."

It is also to be said that certain evils which were once feared as the results of introducing women into colleges with men have not occurred. The intellectual standards have not been lowered. This peril was the object to which much writing was devoted for many years. The writing is now forgotten, and the peril has ceased, even if it ever existed. There is sex in brain, but the feminine brain does as good work in college as the masculine, the masculine as the feminine. It is moreover to be said that positive and public immoral results are neither so common nor so grave as were apprehended. Whatever lapses do occur ought to be dealt with by college authorities in secrecy, and usually they are so dealt with. Scandals are infrequent; in some colleges it is affirmed no instance of scandal has occurred.

Among the disadvantages of co-education, I venture to ask whether co-education tends to make the boy a little girlish, the man a little womanish, the girl a little boyish, the woman a little mannish? I also wish to inquire whether in the coeducational college there is any lack of that fine chivalric bearing of men toward women, that combination of dignified reserve and graciousness in which one delights? In the same interrogative mood I also ask whether the women thus placed and trained have a similar dignified reserve and self-poise? But whatever answer one may give to these questions, most will agree that the co-educational college does promote love making. Yet readers may differ as to which side, whether of advantage or of disadvantage, this fact should be placed on. It is certainly well, I believe, and it is certainly pleasant, I know, to the masculine heart, for young people to fall in love. The family is founded on the exclusive love of a man for a woman, on the exclusive love of a woman for a man. But it should be plumply and squarely said it is not well to fall in love while in college. Love making, love giving, love receiving, do not promote scholarship usually. Those who conjugate amo specially in the present tense, and in particular in the first person plural of this tense, outside of the recitation room in low whispers, do not find it easy to conjugate it in the recitation room in clear tones. This matter of love, too, is one which most mothers and fathers like to have a hand in. They are keenly conscious of their helplessness; but as a mother said lately whose daughter is a student in a college for both men and women, "I am perfectly willing for my daughter to come to love a man as I have done; but it is only fair to her and to her parents that we should

know something about this crisis." I have been told of one far-famed co-educational college in which, in its early decades, the day following commencement was set apart as the day of weddings. Therefore, the charming opportunity for falling in love we ought possibly to set down on the debit side of the co-educational college.

Possibly also this fact belongs in the same account: that a teacher would feel more free to teach certain subjects to women alone or to men alone than to both together. I can not well think of a subject which I would not as willingly teach to women as to men, were each alone; but I can easily think of certain subjects in archæology, psychology, biology, which students of either sex would prefer to discuss alone.

It is also probably true that the co-educational college is more difficult to administer than the separate, and is the more difficult in proportion to the intimacy of relationship between the two sets of students. For there are degrees in co-education; the assembling 122

of women and men in the same recitation room fifteen hours a week, coming to the room from homes widely scattered in a great city, and returning to these homes, is quite unlike women and men dwelling on the same campus in a small town, eating at the same table three times a day. Jack sitting by the side of Jill and Jill by the side of Jack, and holding common social and fraternity relations. In colleges where the co of the co-education is emphasized, the administration needs to be of a very personal kind, yet without espionage, firm without hardness, kindly without weakness, ever promotive of a worthy independence in the student. It is to be said that, though with possible exceptions, the State university, which is and ought to be co-educational, attempts little supervision of its women; the denominational college exercises careful and constant supervision.

The advantages and disadvantages of separate education are not quite, though largely, identical with the disadvantages and advantages.

tages of co-education. I am inclined to believe that in the separate college we are able to train women of a type of larger and sweeter graciousness, of a delicacy and bloom a little finer, and also that the type of manhood here cultured is a little larger, stronger and more dignified. But it is at once to be said that the life tends toward the monastic form, and the monastic form is not the best in either college or church. This fact I feel deeply in respect to certain of our colleges for women; their parks and their ponds, their woods and immense grounds, tend to emphasize their remoteness from human relationship, and specially from relationship with the masculine part of human kind, both within and without the college.

A woman who was herself educated in a college for both women and men, thus writes of certain disadvantages of this method:

"I think a course in a co-educational college is less protected and agreeable, socially, for a girl, than a course in a girl's college.

It is, in some respects, rather a trying ordeal. If a girl is accustomed to great social consideration and protection, she would be happier elsewhere. A girl of independent nature and self-reliance gets on very well, and the course of study is certainly more rigid in its requirements, and correspondingly better worth taking.

"Logically, I see no objection to co-education; practically, it is harder for the girl than for the boy. She is thrown into a very critical atmosphere, and is made a subject for comment by the young men, in rather an unpleasant way. A home-like atmosphere, where she need be less upon her guard, would leave her more free for her studies. I do not think I should send my daughter to a co-educational institution unless she could live at home at the same time."

Co-ordinate education represents a college for men as a part of a university and a college for women as a part of a university; each college complete in itself, each able to

exist without the other, but both under one general administration, both dwelling in one scholastic atmosphere, both united in loyalty to the same ideals and joined in pursuit of these ideals by similar methods. Co-ordinate education is not co-education, for the men and women do not recite in the same classes. Co-ordinate education is not separate education, for the teachers of the college for men usually teach also in the college for women, and the teachers of the college for women usually teach also in the college for men; the libraries are shared in common, and the administration of the two is identical. Co-ordinate education is not the annex system, for each college is able to live without the other's aid; neither is subordinate, each is co-ordinate.

Co-ordinate education is as economical as co-education, in case the number of students is sufficient to require two teachers in the chief studies. If the students are not thus numerous, the teacher is obliged to double his hours of work or the college to hire two

teachers: either method is expensive. Coordination develops the masculine part of the boy or the feminine part of the girl, as does separate education, for in the ordinary relations the two sets of students are distinct. It also does not promote the monastic type, for the endeavor is made to put the social relations of young men and young women on the basis of humanity. Both were human beings before they were students, and will be human beings longer. Co-ordination is sufficiently close to coeducation to discipline the element of force which women, whose life is to be more or less public, should have. Co-ordination under this condition promotes a very sane health and healthfulness; it eliminates ner-Co-ordination promotes a high vousness. and broad scholarship; it offers no occasion for unwise squeamishness; its conditions are fine and delicate. It does not tempt to love giving or love receiving, any more than humanity itself. It is a method more easy to administer than the co-educational. The

students are not brought into relations so intimate that even wisest parents can ask questions of anxiety. The method allows and invites that natural and happy association of college men and women which wisest parents and college officers approve. method also promotes a university spirit which the woman's college, as usually constituted and circumstanced, is not able to foster.

There is one consideration in favor of the co-ordinate system deserving special mention. The strength of a college lies largely in the strength of its teaching force. The simple truth is that it is far easier to secure first-rate teachers for the college for women as a part of a university than for the independent college for women. It would be less difficult to secure the best teachers for Radcliffe College, if it were an integral part of Harvard University. than for the same college holding no relation to our oldest university.

The co-ordinate method is that which

would prevail at Cambridge in case Radcliffe College were an integral part of Harvard University, having a Faculty of its own, and having the same President and Corporation which the university itself has. The co-ordinate method is that which prevails in the College for Women of Western Reserve University in Cleveland.

The battle for the higher education of women is an old, old battle. The contest has waged mainly about the point of coeducation. This point was in the beginning more evident, more tangible, more real. For women wanted a college education. Colleges for men existed. seemed more natural to open these colleges to women than to establish colleges for them. The battle for woman's education has been fought out on a preamble. The contest has been over a method, but over a method for the sake of an end. In this condition it has been easy for every one interested in the college education of women to choose his side and his

weapons. But it can be said no longer that questioning of the wisdom of the method carries along with itself doubt as to the excellence of the end. One can now decline to affirm that co-education is the best method without laying himself open to the imputation of disbelieving in a college training for young women. The question of method need no longer be mixed up with the rightfulness of the end. The contest is closed. Women have secured a recognition of their right to have the best training which the colleges of the United States or of England can provide. In the United States about one-third of all college students are women, in England a little more than one-tenth, and in Switzerland a little less than one-tenth; but in France, Germany, Italy and Austria the number of women having university privileges are very few. In these countries the battle is still to be fought.

It is probable that for an indefinite period

will exist in the United States those three methods, the co-educational, the separate and the co-ordinate. Each of them ought to exist; each of them has value. Each of them possesses peculiar advantages for the needs of certain women. Each of them also possesses peculiar disadvantages for the conditions and prospects of certain women. The choice of either method is largely a matter of taste. The question of method, too, is only one of several important questions in giving or withholding one's approval of a college. The question of the richness and fullness of curricula, and the question of the personality of teachers are at least equally important.

What has been said respecting method applies to undergraduate work. Such objections as certain scholars and administrators hold against co-education, do not apply with equal force to graduate as to undergraduate students. The definiteness of aims, the increased earnestness and

the more mature character which belong to the greater age of graduate students, may entirely or largely remove difficulties which are found in the way of men and women mingling in the undergraduate department. The Faculty of Yale University knows very well that to admit women to its graduate school is quite unlike opening the doors of Yale College to girls of the age of eighteen.

## VI.

DEMANDS MADE BY THE COMMUNITY UPON HER.

Women go to college that they may go from college. They re-enter the community of which they were formerly members. But they are not the same persons that they were when they went away. The community is inclined to look upon them with some degree of inquisitiveness, and even of compulsion, as to their increased worth to itself.

It requires no rare power of discrimination to see and to say that the community may demand that the college-bred woman shall be a woman. Though the number of college men exceeds by many thousands the number of college women, yet she is not to take on the qualities of the great majority of graduates. Mannishness in woman is as deplorable as womanishness in man is ridiculous.

All mannishness she is utterly to eschew. The finer a civilization the greater the differentiations between men and women. Differentiation helps to measure the progress of civilization. If we assume that a college training is a condition or agency of civilization, the conclusion is inevitable that the college woman is less like man than is the woman not college-bred. A desire neither to enter the employments nor to adopt the manners of men is the college to inspire in her. The college is to train her to claim, to hold, to use her rights, but it is not to train her to arrogate men's rights. "Male and female created He them." The community may demand that the college respect the creative difference

The community may also demand that the college woman shall be a lady. The college for men helps to make the gentleman. The college for women, the people require, should help to make the lady. If before going to college she has been well-bred, the college is to continue the training. If she

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has not been placed in the best social conditions, the college is to do what it may toward securing the best social results. It may be said that the great number of college women come from the middle ranks of the community. "If the college woman lacks social grace, it is because, as a rule, she has sprung from a class or condition in which social grace and amenity have not been essential factors of life. The movement to educate girls similarly to boys started, like most other reforms, among what the English call the middle class, or perhaps the lower middle class, and so far as I have observed, the struggle of the parents of these women has been the primary struggle—the struggle to live. The children of such parents are not, in the fierce labor of our American life, apt to be endowed with a fine, sensitive, and unobtrusive—one rigorously considerate of others must be unobtrusive—social individuum," This interpretation of the social college condition, made by an American woman of English origin, every American recognizes to be

But the women who come out from the college have to a degree ceased to belong to the common rank of the community. They represent not only "the survival of the fittest," but also those who are fittest to survive. It is to be said that society demands, with greater severity than in the case of men, that women shall have good manners. Whether society is right in this exaction, it is not now for me to say. But that society does make it, is a fact. It is a fact, too, which we are bound to take into view in thinking about the methods and conditions of college training. It is almost to be feared that the college for women is in peril of neglecting this consideration. I can easily think of a Faculty of a woman's college saying, "What have we to do with the manners of our students? We are set to offer certain intellectual and ethical conditions and agencies of culture. The manners of the girls don't concern us; their mothers must look after them." But the simple fact is, that the community demands that

the woman who is a graduate of an American college should have manners, and should know and obey the best social laws and usages. It were well if every home were able to be a proper aid in securing these worthy results. Many homes are; more ought to become able. But the college is in a sense required to stand sponsor for what in certain relations the home ought to offer. The college is not the finishing school, nor is the finishing school the college. But as it would be well to put into the finishing school the thoroughness and culture of the college, so also would it be well to put into the college the personal grace and graces which receive attention in the finishing school.

By what method is the college to meet the demand that each of its graduates shall be a lady? I venture to quote from a letter written to me by a professor of English in one of the great State universities: "Something ought to be done for the large proportion of girls in Western colleges, at least—

and I have seen a good many in Eastern colleges who needed the same thing-who do not have proper home instruction. Is it not a shame that we have no more direct way than we have of reaching a girl who is ambitious and possessed of a sound, keen mind, but who hasn't been taught, who doesn't know, and who learns-if she learns-only by experiences causing shame and chagrin, that she ought to keep her person and clothes clean and neat, and that it is disagreeable to others to use quantities of cheap perfume! But how can I, for instance, go to a girl with whom I have only the slightest acquaintance, and tell her these things? Must there not be some way by which the simple laws of cleanliness, and politeness, and refinement may be given to students without offense? I think, moreover, that it is a great pity to educate a girl without teaching her the usages of conventional society, how she must answer or give invitations, how to pay calls, how to write formal letters, etc. In Eastern colleges and

towns, where the social standard of students is usually higher, these things are learned without teachers; but in the West the matter often assumes the size of a problem. In this university the problem is real. Such things could best be taught, I believe, by women, who had especially prepared themselves, in charge of girls' gymnasiums. Gymnastic exercises help to teach a person how to bear himself, give him ease and freedom from self-consciousness, and compel cleanliness; and these more purely social matters belong more closely to the gymnastic department than to any of the college curricula, and could there be applied effectively and in a way less open to hostility on the part of students, and to criticism from other institutions. The movement of establishing a woman's department of some kind seems to be general. It assumes a different aspect, however, in co-educational institu-In these, nobody seems to know exactly what such a department should contain; but it is generally admitted that such

there should be, and that it should teach girls, leaving aside for the moment the purely intellectual side of college training, such facts as they will need in any mode of life, whether they become wives, teachers, writers, or what not."

Well and wisely said is much of this paragraph; yet may it not also be said that the college is not in any specific or formal way to teach manners, but in general and informal ways is to teach manners? The manners of college men are usually far superior to the manners of men who are not college-bred, but who are of the same social standing. The college for men does not teach manners formally, but it does constantly teach them in general and informal ways. Officers in colleges for women may and should offer a similar tuition by similar methods. Such methods may lead to results as valuable as methods precise and specific.

The community may further expect that the graduate shall bring a well-trained



mind to the duties of the housekeeper and home-maker. Most college women, like most women, marry. Marriage to a woman is equivalent to becoming always a home-maker and usually a housekeeper. It is not now necessary to elaborate any proposition as to the importance of the home in the constitution of society or of the commonwealth. It is sufficient to say that no part of the social constitution of humanity is more important than the home. The home offers an opportunity for the spending of every treasure and the use of every power. The well-trained mind finds in the home a chance for using its training. For the solution of the problems of the home no discipline is too thorough, too profound, too accurate. Its manifold conditions allow the expenditure of manifold intellectual and moral wealth. The community may demand that the home in which the college woman is the head shall be a home of the worthiest type.

The community may demand leadership

of the college woman. This leadership may relate to the work of the church, to philanthropic movements, to social affairs, and to the popular literary undertakings of the time. Intellectual discipline, a selfconfidence born of the competition of college life, a modesty which is born of the consciousness of limitations, fit her for the sublime task of leadership. It is sometimes remarked that the executive part of woman's nature is not so strong as the intellectual. But college life trains the executive and administrative qualities of women. College life has disciplined her power of adjusting herself to her relations. College life has also trained her for executive service through the doing of service of this character in the many undergraduate undertakings. It is worthy of note that the wisest and most promising philanthropic work done is the work done by college women in college settlements. It is also recognized that the most aggressive missionary work done in churches is done

by women. It needs no mention that in most social affairs woman is the administrator. In all these fields the college woman is worthy of being a leader.

The community may further demand that the college woman shall have a character stronger, richer, finer than is found in the women not college-educated. A college education helps to free women from certain peculiar temptations. The peculiar temptations of men are quite unlike those of women. The temptations of men are appetite, avarice, ambition. The temptations of women belong, as has been before suggested, to the field of admiration. Women do not lose self-consciousness so easily as men. Women are prone to view all questions from points far more perthan men. A college education tends to eliminate such conditions. promotes breadth of vision. It trims down projecting points of individuality. It causes a woman to think less of herself as a centre of things. It thus tends to

promote strength, richness, fineness of character.

The community may or may not demand of the college woman much knowledge, but the community may demand that she have large-mindedness and large-heartedness, that she have strength without rudeness, individuality without eccentricity, self-confidence without vanity, comprehensiveness without neglect of detail, faithfulness to small duties without lack of noble imagination, a deep love for humanity without forgetfulness of the love of God, and a love of God which finds its reward in a more loyal service in love to humanity.

The community may also demand of the college woman that she give aid in the adjustment of the increasing independence of woman to the maintaining of a fine, womanly character. The progress of humanity which Sir Henry Sumner Maine embodies in the phrase, "a movement from status to contract," is well illustrated in

<sup>\*</sup> Ancient Law, p. 165.

the advance of what is popularly known as the cause of women's rights. For the power to make a contract implies rights. In and of itself no one can but rejoice in such increasing liberty. Yet by no means do all rejoice in this movement; not a few lament or at least question. It is probable that any one who might be inclined to lament or to question the wisdom of this presumed progress would find that his doubt arose from the fear lest independence should rob women of certain precious traits or elements of womanhood. Will independence take away the reserve, the delicacy and other graces which often denominated feminine? Do we not see, it may be asked, that women who are obliged to make their way pay for a certain aggressive energy the price of gentleness? It is indeed to be feared that increasing freedom and enlarging opportunity, precious as they are, are to bear along with themselves serious disadvantages. In this condition the college woman may render a

large service to all women. The college woman is trained to think and to do for herself. She is independent. She has come into this large freedom under conditions most favorable for its present development and its still further enlargement. The bloom of her womanhood has been rather developed than diminished. She is still nobly, strongly feminine; simply womanly. She is therefore fitted to stand as an example to all women of an independence which is not mannish but gentle, of a reserve which is not timid but at once self-respectful and forceful. The community may indeed justly require that the college shall so train its graduates that they may minister to a proper adjustment of a full independence of womanhood to the dignities and graces of womanly character.

The women who have attained high rank as scholars are few. But a few have attained high rank. For it is notorious that it is hard to find women who meet the same tests that are applied to men,

in filling chairs in our colleges. the community has less interest whether the number of women who do become great scholars be many or few, than that the women who graduate shall be well qualified to do the duties which come to them in the ordinary relations. The community is perfectly willing for woman to adopt any kind of scholarly or mercantile or literary work which she is able to do. No limitation should be placed to the use of her powers. But the community knows that the laws of nature are comparatively invincible. Women can therefore be trusted to do whatever they wish to do. The laws of the statute book, of course, should never prove a limitation to the free play of the laws of nature. Under conditions of freedom, therefore, the community may expect to find that when called to be the head of a home the college woman will not be found unworthy, or when summoned to leadership she will be able to guide and to inspire, or when invited to teach she will be able to instruct. The community may also expect that the character which she bears into every active relation shall be the largest, noblest, best.

# VII.

## AFTER HER GRADUATION.

The ordinary motives act in varying degrees of force and with different results upon men and upon women. The desire for knowledge may be as strong with women as with men; but the desire for wealth is considerably weaker with women and the desire for reputation is very much weaker. That class of desires which find their satisfaction in the home, are, however, far stronger with women than with men.

That the desire for reputation plays a small part in the constitution and work of women, receives rather ample illustration in certain facts which I have gathered from Appletons' Cyclopedia of American Biography. These facts also prove how slight are the results which college-bred women

have, up to the present time, worked in American life.

Appletons' Cyclopedia of American Biography contains between fifteen and sixteen thousand names, of which only six hundred and thirty-three are names of women. For every set of the names of twenty-five men, there is the name of only one woman. Of these six hundred and thirtythree, three hundred and twenty are authors; seventy-three are singers or actresses; ninety-one are painters or sculptors; sixty-eight are educators; twenty-one may be called philanthropists; fourteen are missionaries; thirteen doctors; twenty-eight may be described as having their places in this book because of heroic deeds. There are also three who are described as engaged in business, one in nursing and one in following the profession of the law.

These facts are somewhat significant. At first it seems strange that the proportion of distinguished men outnumbers the proportion of distinguished women

as twenty-five to one. But the apparent incongruity is easily removed. Most women find their work in the family. Work as a wife and as a mother is not work that can lead to distinction. However famous a son may become, or a husband may be, the wife and the mother remains unknown except as the fame of the husband or son may reflect glory upon her. She, of course, may be far more worthy than either. Her intellectual acumen may be greater, her sources of knowledge richer, her strength of character nobler. But, so long as she finds her profession in the home, so long she may flatter herself that she cannot usually become famous.

It may also be said that most women prefer the home with its security from fame, to more public work with the annoyances resulting from reputation. Most women prefer to find what they wish life to be to them in and through marriage.

Of these six hundred and thirty-three women, the division between the number

of the married and of the unmarried is almost equal,—three hundred and twenty and three hundred and thirteen respectively. The larger part of women marry. Therefore the proportion of distinguished women among the unmarried is larger than among the married. This fact suggests the question, does the woman who is famous prefer not to marry, or does the woman unmarried have a better opportunity for doing conspicuous work? Which condition is cause and which effect? Is fame or the power of securing fame a cause of preferring a single life, or is singleness a condition for the promotion of fame? Both conditions seem to me to act as causes, and both also appear as results. Certain women of large abilities prefer a "career" and decline the home. Certain women also find that, freed from the cares of the home, they are able to work out what they chose to call their career. Certain women, and most, decline a "career" and prefer the home. Yet it

is to be said that women who have been both mistresses of a home and yet have won laurels in public life, are large in number and strong in character. This duplicity of relationships is, of course, more easily had in the case of the author than of the teacher or the actor.

These figures are also significant in respect to the abilities of women and the conditions of their training. It is quite frequently said that women are the educators of the race, both in the home and in the school-room. The number of women in certain States in the school-room is five times greater than the number of men. So strongly impressed was the founder of one of our colleges for women with the superior fitness of women for teaching, that he allowed no man to become a member of the Faculty. And yet, out of the whole number here represented, only one in nine has become a distinguished teacher. The proportion is greater in the case of singers or actresses, and also in the case of painters and sculptors. Of course,

also, it is far greater in the case of authors. The reason, however, of this anomaly is not far to seek. Until recent years women have had no worthy opportunity of securing that training requisite for becoming educators. Men have had this opportunity from the beginning of American life. Educators are seldom self-educated. But the training which life may give for writing books has been open to them quite as completely as to men. The teaching of experience has been as fruitful to the one sex as to the other. In respect to work in the fine arts, women have had advantages more akin to those offered to men than in the field of education. The higher education is not so necessary for one to do the best work in singing a song, in acting a part, in painting a picture, in cutting marble, or in writing a novel, as it is in teaching calculus, or in reading Kant, or in administering a college.

Certain other facts derived from this examination of Appletons' Cyclopedia are suggestive. Of the three hundred and twenty

women who have become famous through their writings, the larger part had received no college training. Only nine are enrolled as college graduates. Fifty-eight received their education at what is called a seminary. and, respecting the remaining number, no special method of intellectual training is suggested. Of artists, only one out of ninety-one had a college training, and only four a seminary training. Of singers and actresses, also, only one had a college and only two had a seminary training. Of the educators seven are described as having a college and sixteen as having a seminary education. Of the missionaries, one, and one only, is college-bred, and six are from the seminary. Of those who are called philanthropists, one only is of the seminary, and of those who are denominated "heroines," only two. Out of the six hundred and thirty-three persons named, only nineteen are of college extraction and eighty-eight are graduates of the seminary. It is apparent that the college woman as a college

woman has not yet become famous. An examination has been made of Appletons' Cyclopedia proving that the work of men who are college-bred has far greater promise of becoming of conspicuous merit than the work of men who are not thus trained. No such argument can be derived from these figures respecting the work of college women. The reason, however, most evident is simply that the college woman is a new creation; she has not yet had time to prove what she can do. She is still quite an unfinished product. Out of every thirtythree men mentioned in Appletons' Cyclopedia, eleven are college-bred. Out of every thirty-three women named, only one is college-bred.

It is not for a moment to be questioned but that an increasing number of American women are to become conspicuous. For the proportion who are being trained for the best service rapidly enlarges. Large and strong intellectual training is the one condition which was lacking in the past. This condition is now abundantly offered. Whether married or unmarried, we shall in the future find many and more women who have received the best training through the college, doing the noblest work by wisest methods and with results rich for humanity.

Women do not go to college in order to marry, but they will contract marriages the more worthy through having gone to college. Women do not go to college to become wives—the thought is, I believe, contrary to the usual conception, and as has been before suggested, quite abhorrent to them-but they will become better wives and nobler mothers through having gone. The home will become more what it ought to be through having a college woman as its mistress. A power thus enriched and disciplined, acting at the very fountain and origin of the race, will do much for human welfare and to promote human progress. It represents a distinct addition to the best forces of humanity.

All that poetry has sung and love felt as to the home enriching life and as to the power of motherhood in rendering the noblest service, will become the more true.

A woman, herself distinguished as a scholar, and as the executive in a college for women, writes me, saying: "I have never been able to see why it is more necessary to educate a woman to become a wife, than a man to become a husband." The remark is apparently true and wise. But it is to be borne in mind that marriage represents to a woman a voca-. tion in a sense which it does not represent to a man. Marriage is to her the door to her work as a housekeeper and homemaker. Marriage causes no such fundamental change in the ordinary work and relations of a man. Yet, it is true that "the best thing still is to make the most of a woman we can out of her, and then to trust the disciplined woman we have fashioned to answer for herself the

demands to come to her in the misty future, which she will see, and which she can judge, but which we shall not see and which no man can foretell."\*

Many graduates, however, will not marry; many will by the force of instinct or condition be led into a service akin to the service of the home, namely, the work of teaching. For teaching represents a work as necessary and as essential to the betterment of the race as the work of and for and through the home. To commend its usefulness or the richness of its opportunities for enriching character is more than superfluous. College women should enter not only its higher grades, but also its lower. Public education in the United States stands in greater need of refined, strong, wise womanhood, in its primary schools, than in its high schools. The college woman is to train girls and boys, not so much in those studies which she

<sup>\*</sup>Anna C. Brackett, in Woman and the Higher Education, p. 179.

has pursued in college, as to bring a large and disciplined mind to the teaching of studies of every grade. The time should be not far remote when a woman who is not a graduate should have difficulty in securing any place to teach.

Many graduates, however, return to the homes which they left four years before to enter college. Most college women who marry, marry later than those who are not college-bred. The relation which these daughters occupy in their homes may be somewhat singular. Many parents rather oppose, at least through indifference, any suggestions as to any special work for their daughters. Many parents are unwilling for their daughters to become teachers. Pecuniary motives have no power. They wish these children to be content with being the "daughter-at-home." The mother feels that after these years of absence she wishes her daughter to be with her. In such a wish one can only sympathize. One almost hesitates to suggest the question, whether even a parent can not be selfish? Does one expect a son whose mind is well-stored and disciplined to be a son-at-home? The life of the son who is a new graduate is flung into some form of activity; can we ask for the daughter, a new graduate, to be contented, flung into a passive state? The first years following college are to many a young woman years of suffering. She is trained for action and activity, and she finds passivity her lot. She is trained for thinking upon large things, and she finds her environment tempts her to think upon small things. She is trained for a large outlook upon affairs, and her condition seems to impel her to narrowness of vision. It is not strange that she comes to look back on college as a very beautiful and sacred place, and to wish that she were again a Freshman. Her condition is the reverse of that to which Wordsworth alludes in Laodimia.

<sup>&</sup>quot;The past unsighed for and the future sure."

The past is sighed for, and the future is not sure

I may add that this suffering of mind is the cause of the ill health of body with which some college women are afflicted in the first years following graduation.

No! no woman can be expected to go from the commencement platform to her knitting work and her calls. No college woman at the close of the century can become a young lady of that type which Jane Austen described at the beginning of the century. No parent should ask for such a sacrifice; no parent in wise thoughtfulness does suggest it. Every woman should in the first years after her graduation take up work of some kind. She may well devote herself to some worthy form of social activity. She may well, even if freed from the impulse of pecuniary motives, devote herself to teaching in some form. She may well continue her studies. The increasing number of women who are becoming candidates for the degree of Doctor of Philosophy shows that the desire that a college training shall not be the standard of education, is becoming very general.

A woman, who is a graduate and who is also an able teacher, writes me thus respecting the work of the college graduate:

"Regarding the highest function of women as that of home-making, and, in connection with that of controlling, refining and uplifting society, I think that a woman should be ready, at the close of her college course, to take up gladly and gracefully her relations with society, and exert there a decisive influence. By society in this case, I mean her own personal environment, whatever that may be. Under the present conditions, however, the reverse is usually the case. The four years of college life tend to strongly individualize a woman, and too often leave her at its close strangely out of sympathy with the world in which she must henceforth move. She is at a loss how to take up the threads of out-of-door life once

more, and misses the close sympathies and congenial atmosphere to which she has been accustomed; while others, mistaking her feeling for a fancied superiority, are apt to shrink from her and further prevent what would otherwise be a mutually helpful connection. The same thing may be true of a college man at first, but is much less noticeable, and his enforced contact with men and things in time overcomes it more or less wholly."

Women are becoming the leisure class in the community; and college women are also fast becoming the educated class. They are able, if not owing special duties to the home, to give much attention to matters which demand the strength of the strongest, the wisdom of the wisest. It would be difficult to find a worthier opportunity of influence than our public school system presents. College women have been influential in establishing high schools for girls in many towns; but they may discover a place of influence quite as opportune and certainly more frequent in

the improvement of the schools already established. The riddance of our public schools of any sign of political partisan influence, the appointment and promotion of teachers on the ground of merit, the erection and proper care of school buildings, the endeavor to promote in diverse ways public and personal enthusiasm for the schools, represent fields and methods which are peculiarly attractive to the college woman. Such work may be done by the college woman who is also a happy and useful member of her home.

The vast work of the organization and administration of charity represents, too, a service which the college woman has peculiar gifts for entering. Many charitable schemes perpetuate the evils which they are designed to cure. College women are women: they have tenderness and sympathy; college women are college women: they have a clear understanding of the origin of distressing poverty, and should have a method for dealing properly with these

dreadful problems. The college settlement represents one agency for the general elevation of a certain part of a town. Other agencies abound. In some one of these every college woman should have an interest.

The domestic and the public work of the well trained women are suggested by Dr. W. T. Harris in saying:

"The strictly educational influence of the family is called nurture. Parental care watches over the years of helplessness and slowly trains childhood into the forms and conventionalities of civilized life. The general characteristic of nurture is the fact that physical and intellectual maturity devotes itself to the wants and capacities of helpless infancy, and with infinite patience draws out and encourages self-development and free activity in the child. The treatment due to the mature man or woman would destroy the child. The fact that the special vocation of woman, in so far as determined by sex, involves this special feature of nurture furnishes us a

significant point to be considered in the discussion of this theme. It indicates that, as government comes to be less a matter of abstract justice and more a matter of providing for the people that which will enhance their capacity for self-activity, woman's aid will be more and more needed in political affairs. Education is one of the functions that appertains to this providing for what will further the selfactivity of its citizens. All of the weaklings of the community need more or less to have nurture provided for them in the shape of educational and other restraining and directing influences. Woman is by nature adapted to this work, and will find a very important field of activity in this phase of municipal administration."\*

Yet the results of the training given to women are not to be limited to any single field of thought or of endeavor. The college woman is to do whatever she wishes to do,

<sup>\*</sup>Editor's Preface, Lange's Higher Education of Women in Europe, pp. xv., xvi.

and as she wishes to do. Her instinct, her power, her worth, her training will prove sufficient and efficient guides. She is to get ready her tools. Her chief tool is herself. God will find her work.

Yet the excellence of the womanhood which the college trains is the ultimate and supreme test of the worth of the college. The type of character which it forms and the influence of this type are now becoming revealed. The women's college is not to introduce a new type. The early fears that mannishness would supplant womanliness in the graduate have been proved groundless. The early fears, too, that educated women would prefer to enter professional, rather than domestic life, have vanished. So long as the family remains the unit of civilization, so long will most women prefer to be the head of a home, to being the head of any professional or commercial undertaking. And all the wealth of acquired knowledge, all the force of disciplined strength, all the

enlarged nobility of character, which the college may have contributed, will find in the home fitting opportunities for use.

But the home, central as it is in the present constitution of humanity, does not exist for itself; it exists for nothing less than humanity. Therefere, through the home the college woman will contribute to the enrichment and the enlargement of the best forces of humanity. The progress of humanity is slow; all its interests are united to that past out of which they have gradually emerged; and its more important interests are more or less bound together to resist rapid change. But the effects which will, in the course of generations, be wrought through having the finest type of the intellectual woman regnant at the centre of the life of the race, cannot be even intimated—so vital, so comprehensive, so great will these effects be. Results noble and splendid are already beginning to appear; and when these results do come at last to reveal themselves in their full

glory the prophecy of Tennyson's line will be fulfilled:

"Then comes the statelier Eden back to men."





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